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THE EXPOSITORY TIMES

Notes of Recent Exposition

It is only within the last few years that the name of Paul TILLICH has begun to be well known in this country. This was perhaps inevitable in that, although the volume of his published work is already considerable, it has consisted mostly of articles and collections of articles dealing with specific problems of theology. Compared with his *magnum opus*, these were but the sparks which flew from his anvil.

In his *Systematic Theology*, volume 1,[1] he brings together all the diverse strains of European thought; yet it is in no sense an eclectic work. It is the unitary expression of a pious mind which has felt all these influences and appreciated their force and recognized the polarity of their truth. It is not a work which can be summarized. It is already highly compressed, proposing to say in two volumes what in another style of writing would run into a dozen or more. This is all to the good, for the people who have the opportunity to read massive *summa* in our day are few and privileged. But this means that in review one can only indicate something of the viewpoint, the method, and a few of the fundamental concepts.

The theologian, unlike the scientist or even (for the most part) the philosopher, cannot stand outside his system and view it objectively as something independent of his own 'situation.' He is personally involved through his faith and the concern of his self-commitment. This is what TILLICH calls being 'within the theological circle.' Only existential decision and the leap of faith can take us within it. '*Only those propositions are theological which deal with their object in so far as it can become a matter of ultimate concern for us.*'

This means, in the first instance, that the theologian cannot describe his viewpoint in a critical, epistemological prolegomenon which is independent of the system itself and which provides its logical basis. 'No part of the theological system is the basis for any other part.' Its basis is the revelation of God and our response of faith. In this, TILLICH is completely at one with Barth, Brunner, and other allied theologians.

[1] Nisbet; 25s. net.

But while that is the end of the matter for some, it is for TILLICH only a statement of the problem. Christian theology cannot tolerate the suggestion that its foundations lie in an act of unreason. Such a disruption of our minds would be demonic rather than holy in character. We know revelation to be rational because it is both the foundation and the fulfilment of finite reason. It is its foundation, because the rational structure both of our minds and of our world is grounded in the Divine Logos. It is its fulfilment because it is only in the encounter of revelation that the contradictions inherent in finite reason are resolved. This existential disruption of finite reason (and of every aspect of man's being) is symbolized in the myth of the Fall.

One cannot, however, describe the rational structure of revelation unless one first makes clear what one means by Reason. We must distinguish in the first place between what TILLICH calls 'technical' and 'ontological' reason. Technical reason (cf. Berdyaev's 'objectifying thought') is a cognitive instrument of mind. Ontological reason is the structure of mind itself. Technical reason assumes autonomy and therefore cannot be beyond the subject-object relationship. Reason in this sense is incapable of knowing God as such, for God is never mere object.

In adopting the concept of ontological reason TILLICH is deliberately siding with the idealist against the empiricist tradition in philosophy—or, in mediæval terminology, with the realist against the nominalist. Ontological reason is able to transcend the subject-object relationship in that, in existential awareness, it can ask the question about Being itself. But it cannot answer this question. It is at this point that reason seeks fulfilment in revelation.

This is the basis of the 'method of correlation' which determines the whole form of TILLICH's work. Reason stands in correlation with revelation, human questions in correlation with Divine answers. But this correlation is never a colloquy between two equal partners. God always has absolute primacy; otherwise he would not be God. Man can ask the question only because God is already holding out the answer.

There is no such thing as general revelation. Revelation is always through the medium of a concrete, specific situation which becomes 'transparent' to God. It is the correlation of *ecstatic* reason (faith) and miracle. But revelation is universal in that every situation is liable to become the occasion of such revelation.

Reason becomes *ecstatic* when we are existentially aware of ourselves in relation to an ultimate concern. Whatever is our ultimate concern is our god. Our ultimate concern always resolves itself finally into the question of our being or non-being. (This is reflected in our attitude to death, for instance.) Therefore an event of revelation can be described as an event which becomes transparent to the Ground of Being.

To recognize Jesus as the Christ is to recognize in Him that which concerns us ultimately. It is to recognize Him in His perfect unity with the Ground of Being as the *telos* of all creation. He is final revelation because every finite claim to power in Him is sacrificed to His universal meaning. To receive revelation in Jesus as the Christ is to participate in 'The New Being' (the Kingdom). It is to participate in salvation.

Of the being of God there is only one non-symbolic statement that we can make. God is being-itself. He is the Absolute, the Unconditioned. To deny this is to deny His infinity and to make Him less than God. But this is a purely formal statement. It has no content because we cannot think infinity. To give content to the idea of God we must use the categories of finite thought symbolically. There is an inevitable polarity in our thought about God. It is dialectical. To every statement about Him we must say both Yes and No—and acknowledge at the same time that in Him the Yes and the No are one. He is the Ground of Being; yet He is the abyss of infinite potentiality which is Non-being. Being and Non-being are one in Him. He is perfect freedom; yet His freedom is conditioned by His perfect nature. Freedom and destiny are one in Him. And so on.

One cannot summarize TILLICH'S thought. Neither can one classify it. It is Hegelian, but converted Hegelianism. It is mystical, yet grounded in the Mediator. It is orthodox yet critical, gnostic yet prophetic, rationalist yet romantic, philosophic yet Biblical. Nowhere in this century have so many elements been woven so significantly into a single whole.

He will certainly be accused of gross heresy—as, for instance, in his tendency (with Hegel and the supralapsarian Calvinists) to associate the Fall with the act of Creation. But it is also true that the more clearly we understand what TILLICH is really trying to say, the less perturbing do his more provocative remarks become. In any case there is no such thing as a 'safe' theology. All theology which is earnest is also dangerous. It is an act of adoration fraught with the risk of blasphemy.

TILLICH is not trying to sell us his conclusions. The thought of a school of Christian opinion founded on his own personal conclusions would strike terror to his heart. He will be content if he has helped us to carry our own questions to a more profound level. In this he is certainly successful.

There is a wealth of material in the current periodical literature this month. In the *Scottish Journal of Theology* there are good articles on 'Scripture and Tradition' by Dr. Oscar Cullmann, on 'New Testament Eschatology' by the Rev. C. K. Barrett, and on 'St. Mark XIII' by the Rev. C. E. B. Cranfield. In *The Congregational Quarterly* there is a useful article on 'Jesus and the Kingdom of God' by the Rev. McEwan Lawson. There are, however, in *The Hibbert Journal* and in *The Modern Churchman* two interrelated and lighter articles and we have picked these out for comment, and confine ourselves to them.

In *The Hibbert Journal* F. B. JULIAN, M.C., M.B., Ch.B., M.Sc., writes on 'The Influence of Religion on the Progress of Medicine.' 'In no department of life is so much irrational belief active as in that pertaining to the human body and its functioning.' It was the Greeks who were the first rational practitioners of medicine and who introduced into medicine the scientific idea. The Greeks were able to do so because they had no canon of Scripture, no account of creation, and no attempted explanation of first causes with which medical discovery could conflict. The Egyptians and Jews began with an initial disadvantage, because the Egyptian respect for the bodies of the dead and the Jewish regulation that contact with a dead body rendered a person unclean made dissection impossible and thereby put up a barrier against the basic medical science of anatomy. On the other hand, it is true to say that Moses 'can be regarded as the first Medical Officer of Health, and the priests as the first sanitarians of which we have any knowledge.'

In the Middle Ages medical progress was at an end because men had accepted a closed system of thought. 'Men in seeking a heavenly home had

lost their bearings upon earth.' Medicine had become magic and there is the oddest mixture of Christian and pagan magic in it. An old Anglo-Saxon Leech Book has the following incantation to be used with a medicine. ' Matthew, Mark, Luke and John intercede for me. Tiecon and my patron Leleloth, I beseech you,' in which the four Evangelists are linked with the names of an Arabian idol and an Oriental spirit! All illness was still ascribed to devils. Gregory the Great relates that a nun swallowed a devil because she ate a piece of lettuce without making the sign of the Cross. The devil, having been exorcised, said, ' How am I to blame? I was sitting on the lettuce and this woman, not having made the sign of the Cross, ate me along with it.' As late as the seventeenth century two friars sat beside the bed of Charles the Second of Spain while he slept to keep away the devils that might enter into the mouth of a sleeping man. At this time the Jews and the Arabs were the physicians of the world. Oddly enough the Arabs learned their medical science from the Syrians, who learned it from the Persians, who had learned it from unorthodox Christians who had been banished from Athens and Alexandria.

Dr. JULIAN lays it down that ' when rigid adherence to any scheme of things is demanded of men, the prospect of scientific advance is apt to be slight.' There was a time when religion did hinder the progress of Medicine. But Dr. JULIAN sees a new danger; he sees the possibility of the progress of science and medicine being hindered by the Totalitarian State. He warns us ' that there may yet come a time when a deep religious passion for truth may have to struggle against an irreligious system which has its own dogmatisms and regards truth as instrumental.' He cites the use made of medical science in Nazi Germany and Communist Russia as proofs of that possibility. That is a grim prospect the possibility of which should make us think.

In *The Modern Churchman* there is an article on ' The Cult of Aesculapius and the Christian Church ' by the late John TODD, M.A., F.S.A. Aesculapius was the Greek god of healing. His centre was Epidauros. There, after ceremonial purification, the patient slept the night in the temple. Sometimes the god directly visited the patient and sometimes he sent a dream which a priest could interpret for healing ends. The number of votive tablets which have been found makes it quite certain that cures did occur. The cult spread with such rapidity that by the fourth century B.C. there were more than three hundred temples of Aesculapius in the Mediterranean world, eighty in Greece alone. One of the most famous was at Pergamos where Satan's seat was (Rev 2^{13}). In 293 B.C. Aesculapius came to Rome. In that year Rome was afflicted by a succession of plagues. The god in the form of a serpent came in a trireme from Epidauros and landed on the island now known as St. Bartholomew's, and a great temple and centre of healing was founded there. Once again the votive tablets witness to the reality of the cures.

Now Christianity and the worship of Aesculapius were bound to come into conflict for they were both healing religions. Ignatius writes: ' There is but one physician, Jesus Christ, our Lord ' (*Eph* 7). Tertullian calls the water of baptism *aqua medicinalis*. Eusebius accused Aesculapius of healing men's bodies but destroying men's souls by drawing them away from Christ, while Jerome called him ' the god who does not cure souls but destroys them.' In any consideration of miracles the reality of these pagan cures must be taken into account. By A.D. 1000, and long before it, Christianity had conquered Aesculapius, and his island on the Tiber was known as the island of St. Bartholomew. Now comes the fascinating phenomenon. In the reign of Henry I, Rahere, the converted courtier and jester, went on a pilgrimage to Rome. There he fell dangerously ill and was cured by a vision of St. Bartholomew. When he returned to London in A.D. 1123 he founded the Priory and Hospital of St. Bartholomew in Smithfield and no centre in the world has done more to relieve human suffering. And so, in the strange circle of history, Aesculapius had come to Rome and had been Christianized into St. Bartholomew and had finished up in London! Mr. TODD finished his article with the sentence: ' Can we not imagine Aesculapius, as he reviews his cultus in the light of the advances of modern medicine, uttering the final prayer in the *Religio Medici* of Sir Thomas Browne: " Dispose of me according to the wisdom of thy pleasure. Thy will be done though in my own undoing? " ' There is a providence in history in which God can use all things for His own ends.

Books on the Person of Christ

L. S. Thornton's 'The Incarnate Lord'

By the Reverend Geraint Vaughan Jones, M.A., B.Litt., Glasgow

I

Lionel Spencer Thornton's [1] *The Incarnate Lord* [1928] is one of the most considerable and ambitious products of British Christological thinking which have appeared during the last half-century, for it is massive both in size and in scope. It is primarily an essay in the philosophy of theism and an interpretation of the doctrine of the Incarnation in terms of organic conceptions and is indebted, both in substance and in terminology, to the philosophy of A. N. Whitehead, though at the time of its publication two of the latter's major works, *Process and Reality* and *Adventures of Ideas*,[2] had not appeared. The frequency of the occurrence of such terms as concrete actuality,[3] objects, events, organism, concretion, and a passage such as is found on p. 87 of his book, indicate clearly enough the source from which Thornton derives his concepts and categories. On his own admission, the organic conceptions embodied in *The Incarnate Lord* are closely connected with the philosophy of *An Enquiry concerning the Principles of Natural Knowledge, Science and the Modern World, Religion in the Making*, and an earlier book, *The Concept of Nature*, though Whitehead states that the latter 'has nothing to do with ultimate reality' (*The Concept of Nature*, 150). Thornton's book also shows affinities with what other modern philosophers have written about the structure of reality, particularly in terms of *nisus*, holism, emergence, space-time, and the like, for there is much of Alexander, Smuts, and Lloyd Morgan [4] in his philosophy as well as of Whitehead's difficult and idiomatic thought. Thornton's book claims rightly to take cognizance of modern scientific and philosophical thinking, and is a valiant endeavour to apply some, at any rate, of the idioms of a particular philosophy to a restatement of a picture of the structure of reality in terms of philosophical theology and to see in it a vehicle for the expression of Christological conceptions which the classical Christian theology had expressed in the terminology of its time. Actually, though the main theme of the book is Christology, *The Incarnate Lord* falls into two parts which, as the author states, are more or less self-contained. We shall therefore examine Thornton's 'organic' conception of the universe (in which he employs much of Whitehead's terminology) and, secondly, the relevance of this to a philosophical understanding of the Incarnation.[5]

II

Thornton begins with the assumption that it is necessary to restate the Christian philosophy of theism and of Incarnation in terms acceptable to modern scientific and philosophical thought; more is required, in the light of the new picture of the universe provided by modern science and by philosophical deductions from it, than the nineteenth century approach, with its dualism of mind and matter, organic and the inorganic. He accepts, on the whole, the classical Christological formulations, while admitting that they should be made intelligible in the philosophic terms of the present day. To that extent his work is apologetic as well as interpretative and constructive. It is a commendation of the Christian interpretation of reality in thought-forms different from those in which it was clothed during the formative period of orthodox theology. 'One of the gravest issues with which Christian thought has been confronted

[1] In an earlier writing, an essay on 'The Christian Conception of God,' contributed in 1926 to *Essays Catholic and Critical*, there is no strongly philosophical background, though Dr. Thornton hints at ideas of *nisus* and transcendence which occur in his book. In his latest work, *The Form of a Servant* (I. *Revelation and the Modern World*, II. *The Dominion of Christ*), he does not conspicuously develop the thought of twenty-five years earlier, but in the second volume deals rather with the typological approach to the Old and New Testaments.

[2] Cf. *Adventures of Ideas*, 229–269, with the general substance of Pt I. of *The Incarnate Lord*.

[3] Cf. *Process and Reality*, 205 ff.

[4] Cf. 'levels of reality' (*Emergent Evolution*, 203, *passim*). Cf. also W. Temple, *Christus Veritas* [1924], in which a similar approach is adopted.

[5] Space does not permit of any detailed account of Thornton's debt to Whitehead. In an appended note (pp. 456–469) Thornton gives some account of the latter's conception of objects and events, and indicates the character of his indebtedness to Whitehead, which is, however, easily perceptible to any one familiar with Whitehead's thought. Despite the writer's indebtedness, his book, as he himself says, 'goes its own way.'

during the past century,' he says, 'has been the apparent impossibility of reconciling the theistic concept of transcendence with ideas of development and evolution which have come into prominence during this period, and which have been applied to the interpretation of history' (p. 21). It is, consequently, necessary to enquire how the transcendent can be regarded as entering in or as being embodied in the historical, how reality is related to process, how eternity is to be thought of as impinging upon and informing the temporal order, and how the apparent contrasts of theism and creation can be overcome. Both Hegelian idealism and Bergsonian creative evolutionism have in their way contributed to the discussion of the theme, which is now enriched by the new science and the new philosophy of Nature concerned as they are with the dimension of space-time and the conception of the organic structure of the universe. 'The doctrine of the Incarnation declares that the transcendent Creator has entered into the order or process of space and time, of nature and history, in the Person of Jesus Christ' (p. 28). In what modern philosophical terms can this doctrine be shown to be tenable?

To begin with, Thornton proceeds, it is necessary to take cognizance of that 'organic' conception of the universe which implies the knowledge of a hierarchy of grades and the recognition that all knowledge has an objective reference. 'The universe as it is known to-day presents the appearance of an ascending series like the steps of a ladder or the stories of a building. Corresponding to each grade in the series there is a typical unit of structure which determines the characteristics of that grade' (p. 36). Two points, he says, are of special importance: the mode in which the series is built up and the conception of the organism which pervades the whole series. Each main grade in the series is connected with the rest of the series through providing a basis for that which lies next above it. Hence the organism is a whole built up of its parts: the cell is related to the organism as the atom to the molecule; no entity in the series, however, is self-explanatory. The series is knit together in a 'vast interrelated system' containing 'higher' and 'lower' grades. All the parts are thus held together in a unity, and the principle of unity on any level is the 'highest law of being' on that level.

Secondly, an organism not only has this 'graded' characteristic: it is a whole which pervades the parts and expresses its own law of unity through them. The whole is a highly complicated hierarchy including many grades of being, a microcosm within the larger cosmic series. This organic concept is not merely biological: it is extended 'downwards' into the realm of physical science and 'upwards' into that of mind and spirit, thus covering the cosmic series as a whole.

The third characteristic of this organic series is described as 'transcendence,' the interconnexions between the grades being not fixed but permitting action and reaction, tendency and development, the significance of the whole being found in 'upward' development or 'ascending transformation.' Chemical elements are absorbed into the biological, which is again transformed and re-patterned in the human body, which is not a complete organism until it reaches wholeness in spirit.

Now, enduring objects transcend the flow of events by existing in the dimension of space-time; the objects themselves and our perception of them transcend their temporal duration; but living 'objects,' that is organisms, are to be understood not only as transcending temporal flux, but also in their mode of persistence through time, namely in terms of their life-history. 'Thus whilst all the physical objects of perception are known as persisting through time, living organisms are known as persisting through time after a peculiar manner which we call living growth or development.' Inanimate matter, though not a developing organism, is not to be excluded from the organic cosmic series, for 'it is organic with the developing series of life, mind, and spirit, and with them co-exists as part of a developing universe. Thus we may say that the cosmic series as a whole is in process of development through time; but the manner in which it is related to time is one which has an advancing significance as we ascend the series' (p. 41). On the levels of life and emergent mind more complex forms of development appear to the significance of which the cosmic series as such gives no clear guidance, though the 'higher' the unit in series the more does it manifest individuality. It is in the spiritual organism of man that the whole cosmic series is gathered up into a principle of unification; the human organism is in itself a complex pattern, for it includes all the smaller local organisms of man (p. 52). This picture of a human organism in relation to the cosmic series leaves us with two problems: (1) that of human individuality and its relation to the social organism and to the realm of spirit as a whole, and (2) that of the unfinished character of spiritual organisms both individual and social.

Having stated his conception of the organic interrelatedness of the cosmic series emerging on to a level of spirit, Thornton proceeds to examine (1) the character of spiritual organisms and (2) the question of the relation of theism to this structural analysis which has been expounded without reference to theism. As to the first, man is not tied to the series, for he is emergent out of it in virtue of his capacity for grasping an eternal order tran-

scending the succession of events in space-time, and on this level of spirit the life-history of the organism becomes more ' concrete ' and individual. The significance of the whole cosmic series is found in its passage towards an ' eternal order ' (cf. Whitehead's ' eternal objects ') whose characteristic is the transcendence of the spatio-temporal dimension or continuum. The ' spiritual ' organism achieves self-determination through this principle of self-transcendence. As for the second, Thornton finds the relevance of theism to this organic structure to consist in man's awareness of the eternal order which transcends him and which is so to speak on the next of the ascending levels of the cosmic series. The eternal order is significant for us through its concrete actualization of order, meaning, and ' significance for us through its concrete actualization in the cosmic series by creative activity ' (p. 85), which, in Christian terms, produces the New Order of social and individual life in Christ. The incorporation of the eternal order into the series should be interpreted in terms of directive movement, which, according to Thornton, involves the three phases of apprehension to detailed structure, the universe as a whole in its developing movement, and the unity of history. ' Actuality ' is incorporated in history, and God is ' Absolute Actuality,' a point which he amplifies in a note on p. 467, where he states his indebtedness to Whitehead's designation of God as ' that non-temporal actuality which has to be taken account of in every creative phrase.'

In considering man as a spiritual organism Thornton states that, though incomplete, he is the summation of the organic series, and provides a problem made acute because of his spiritual self-transcendence, for there is within its own series no final terms to the cosmic order. ' Whilst historically he is the last term, metaphysically he cannot be the final term in respect of his organic connexion with the series. All levels of the series are gathered up in him. But this organic summation of the series in man does not make him the true summation of creation ' (p. 116). Man is the bridge between creation and finality, but because of his estrangement from God he is unable to span the gulf. It is through revelations coming from the eternal order that the nexus between man and that order is established, and it is in religion that we ' discern revelation descending directly from Absolute Actuality into the concrete activity of human experience ' (p. 150).

Next, in two important chapters Thornton brings to a close the discussion of the universe interpreted in terms of ascending concrete forms until ' concrete activity ' attains the degree of individuality which is manifested on the level of spirit. There is an eternal order and a cosmic series, and there is a break-through of the transcendent in such a way that it becomes immanent in the this-world of the organic series. This occurs in the New Creation, both social and individual, achieved through the Spirit; and in this New Creation there are (as in the interconnected organic series) both continuity and transformation. The New Order absorbs the old; the ' old ' man becomes the ' new ' man in Christ, who is both the transcendent object of experience and also its indwelling content. Thus Thornton now translates into Christological terms the principle of structural analysis which has occupied us in the first part of the book. The New Order is the bridge over the gulf; in it the redeeming activity of the Kingdom in Christ becomes the transcendent object of experience. The eternal impregnates the temporal; the supra-spatial, supra-temporal ' eternal object ' is seen to embody itself in the spiritual level reached by the organic series. Christ is Himself the 'actuality of God embodied and incorporated into history. Thus He is also the goal of the organic universe, of man and of history, and sums them up in Himself ' (p. 213).

III

Thornton begins the second part of his book—' The Incarnation and Christian Theism '—by relating the Incarnation to the organic conceptions to the elucidation of which he has devoted the first eight chapters.

The doctrine of the Incarnation, he says, declares that ' Jesus Christ is Absolute Actuality incorporated into history in the form of concrete individuality ' (p. 223). Within the framework of the philosophy of organism it is to be understood not only as the highest level of the organic series marked by ascending sequences of transcending principles of unity, but as the incorporation of the eternal order in its wholeness into the time-series and the ' taking up of the human organism on to the level of deity.' The organic universe by itself is ' an inadequate organ of the eternal order.' Only in the New Creation are the inadequacies overcome, for in it the eternal order is embodied in its wholeness. ' Absolute Actuality as it exists in the Person of the Eternal Word becomes the principle of unity in a human organism ' (p. 232).

Thornton admits that one of the major problems facing theology is that of the choice of a terminology adequate to expressing the doctrine of the Incarnation; for the two-nature doctrine formulated at Chalcedon is expressed in terms no longer acceptable. For the conception of separate entities (Nature, hypostasis) science has substituted that of a single organic universe, involving passage from one level to another, though this does not provide a *religious* content for the

terminal concepts of the Incarnation, God and man. Nevertheless, the organic conception of the universe can provide help precisely at this point: the humanity of Christ is not a 'static metaphysical entity' but a spiritual organism, sharing in the transcendent eternal order and also reaching down into the order of creation. Yet it is not the principle of unity appropriate to the human organism that determines His status, for Christ is His own principle of unity; He does not belong to the organic series; rather does it belong to Him. The Incarnate Lord is organic to the universe, but is not Himself an organism. Through His perfect (though developing) humanity He shows how the human organism is related to the eternal order, and through His identification of Himself with the transcendent authority of the Kingdom and with the submission which men must make to it claims that He reveals the point at which perfect humanity is seen on the level of deity. So 'the Eternal Word, who is one with the eternal order, became incorporated into the organic series at its highest point. He is, therefore, both incarnate in a human organism and yet transcendent over that human organism.' The antithesis of transcendence and immanence is thereby overcome. Thornton believes that in this terminology the doctrine which was formulated in the early ecumenical councils can be reaffirmed in modern terms.

Now this modern statement Thornton tests by relating it to two of the ancient heresies: Adoptionism and Apollinarian-Monophysitism. The former he considers to be still heretical, or at any rate inadequate, because Christ as a perfect man only could not bring creation to its goal: He could not transcend the organic series. The crowning point of creation, Adoptionism implies, is not God but perfect man, and the revelation in Christ does not span all historical stages by incorporating them into the eternal order. If He is a human individual within the organic series there is no ground for ascribing finality to Christianity. Jesus may have the 'value of God,' but He is not Himself the Divine Redeemer. The Apollinarian view, on the other hand, implies a false conception of creation, the Divine supersedes the human in Christ instead of completing and unifying it. The principle of individuality in Christ is neither human nor Divine, if the latter means the super-session of the former, but is *superorganic*, and it is to this superorganic level that the Holy Spirit belongs: the Spirit which acts creatively in producing the New Creation of the society of the Church.

As for the doctrine of the Trinity, Thornton admits that it is an ultimate mystery of revelation which can be neither proved nor disproved; nevertheless this, too, can be examined in the light of the foregoing argument. The Trinity is not a differentiated co-existent plurality but a superorganic unity. As the individual self as a spiritual organism is an organic plurality, so, on a higher level, is the Trinity. The doctrine might be stated as 'Three Persons in one Absolute Individuality,' for Divine Individuality is far richer than any human analogy can suggest. The Son is the Eternal and Absolute Object of the Father's love; the Spirit is the actuality of love which He receives from the Father. As One of the Trinity the Son, the Incarnate Lord, is organic not only to the redeemed community but to the whole of human life.

In commenting on this extremely difficult and complicated approach to Christology I cannot but share in Professor D. M. Baillie's difficulty in seeing how it is possible to recognize in Thornton's Incarnate Lord the real man of the gospel story (*God was in Christ*, 91 f.). The categories employed are neither psychological nor historical but essentially abstract, for they are, in a sense, structurally diagrammatic, and the Incarnate Lord does not meet us existentially on that level. Nevertheless, *The Incarnate Lord* is a skilful and massive attempt to work out a Christology in modern philosophical terms which throw light on, or at any rate make both intelligible and to a certain extent tenable, the bold speculation of St. Paul in the great Christological passages in which he envisages Christ as the summation of creation and the principle of its concretion and coherence. 'What we want,' said Professor Alexander in an address to the University Science Federation at Manchester University in 1932, in which he pleaded for the continuity of science and religion, 'is a religious mythology that does not contain flat inconsistences with our ordinary experience.' Thornton himself recognizes that the language of religion in its beginnings is symbolical and mythical, and refers to a third stage 'in which scientific observation and rational reflexion develop an abstract terminology of their own which has a different genealogical descent from that of religious terminology proper' (p. 12). In his book an abstract terminology has been substituted for the mythological, but in so far as scientific thought to some extent requires its own symbolism, the philosophy of organism may perhaps approach sufficiently near to the point of consistency with scientific knowledge of which Alexander spoke. Whether Thornton has successfully translated the Chalcedonian Christology into a more acceptable and modern terminology may be a matter of opinion; his endeavour to do so has certainly resulted in a major contribution to Christological restatement in modern philosophical terms, and it is within this sphere of philosophical reference that it should be judged.

A caveat, however, should be added, for caution

should be exercised in any philosophical interpretation of the Incarnation. It may be that the categories of organism and events may be appropriate to the restatement of the doctrine, but the validity of the doctrine is independent of them. It is easy, too, for any one favouring a certain philosophy to see in it a secularized version of New Testament thought, as when Bultmann discovers in Heidegger's existential analysis of being 'only a secular philosophical representation of the New Testament conception of human existence' (*Kerygma und Mythos*, 35), which Heim, for example, stoutly denies. It would be a mistake to infer, however, from reading *The Incarnate Lord*, that the philosophy of organism, ingression, occasions, events, enduring and eternal objects, is no more than a secularized version of New Testament Christology. And, finally, I can regard Jesus of Nazareth (even considered Adoptionally) as my Redeemer, but I am not attracted to the thought that the Author of my salvation is an Absolute Object, or even a Logos. There is a limit to the usefulness of exploring possible philosophical equations for religious terms. Yet in philosophical categories Thornton has affirmed the supreme Lordship of Christ over all life.

Literature

THE NAMES OF JESUS

Not content with his seven hundred page Commentar yon 'The Gospel according to St. Mark,' Dr. Vincent Taylor has followed it up within a year by the publication of the first series of his Speaker's Lectures (delivered at Oxford in 1951–52) on *The Names of Jesus* (Macmillan; 12s. 6d. net). The second series will deal with 'Jesus of Nazareth: His Life and Ministry,' and the third will be on 'The Person of Christ in New Testament Teaching,' completing a trilogy on New Testament Christology.

In this first series Dr. Taylor discusses (in forty-two sections) the incidence, origin, and meaning of no less than fifty-five names or titles applied to Jesus in the New Testament. The book, however, is not just a catalogue of names. The author fully justifies his claim that it forms a necessary prelude to a fuller treatment of the New Testament doctrine of Christ.

Dr. Taylor distinguishes three main periods to which the various names belong: (*a*) the historic ministry. Here, amidst a variety of names and titles given to Jesus, such as Rabboni, Master, Teacher, Prophet, Son of Man, Messiah or Christ, there are no more than three significant survivors, the personal name Jesus Christ, and the profound Christological title 'Son of God' or 'the Son,' which, alongside the enigmatic 'Son of Man' (which for Jesus had a communal as well as an individual reference) is explained as a self-designation of Jesus Himself. (*b*) The second period runs from A.D. 30 to 65. It saw the coalescing of the titular Christ with the personal name Jesus in the combination Jesus Christ, and, along with other less well-known names such as 'the Righteous one,' 'the Stone,' 'the Last Adam,' the emergence of the Kyrios title (claimed as Palestinian in origin), and the further combination 'the Lord Jesus Christ' or 'our Lord Jesus Christ,' the commonest designation of all. Here we see the theological interest growing, especially in Paul, but it is a theological inspiration kindled at the altar ('Men thought upon their knees . . .'). (*c*) The last period, A.D. 65–100, entered on a great legacy that was further enriched by the great names of Hebrews (the High Priest, the Radiance), the Fourth Gospel (the 'I am 'sayings, the True Vine, etc.), and the Pastoral and Catholic Epistles, which gave the vogue to the name Saviour, a title sparsely attested in the earlier periods (it appears twice only in Paul, Ph 3^{20} and Eph 5^{23}). (Mediator is not a characteristic New Testament title and is found at 1 Ti 2^{5} only in connexion with Christ's atoning ministry. Redeemer is not a New Testament title at all.)

The dominant impression left by this important study is the rich variety of names and titles applied to Jesus in the New Testament. The inspired writers have explored every avenue of traditional Messianic prophecy, laid Greek philosophy under tribute, and created out of both their own bold and spacious titles, for here we have no 'half-words or quarter-words,' but classic Words that have gone out 'into the ends of the world.'

> I sing the Name which none can say
> But touch'd with an interior ray.

Richard Crashaw's words might well have been spoken by any of the New Testament writers, for, as Dr. Taylor has so surely emphasized, the inspiration of their creative thought in selecting their names was the 'interior ray' of Christian faith and devotion.

Besides this, the question of their place and period of origins is of minor importance. Whether it was Palestine or Greece or both which gave birth to the great titles 'Son of God' or 'Kyrios' will still be debated. But wherever we locate the mint

of the great names, they remain the golden coin of classic inspiration.

To those who take the trouble to work through this preparatory study, the results will be rewarding. Indeed, no one is in a position to hold an informed view of the New Testament Doctrine of Christ till he has patiently studied these names. Their elucidation and appraisal have been made easy for us by Dr. Taylor's scholarly work.

The ground has now been cleared for the more important study, and no New Testament scholar is better qualified to write on the Person of Christ in the New Testament than the author of 'The Atonement in New Testament Teaching' and 'Jesus and His Sacrifice.'

MATTHEW BLACK

THE TRINITY

One might compare the impression made by this book—*The Doctrine of the Trinity*, by Principal-Emeritus R. S. Franks, M.A., D.Litt., LL.D. (Duckworth; 8s. 6d. net)—to that of an aerial photograph in which detailed features of the territory covered are presented, but in which its general structure and characteristics are equally made evident.

Principal Franks speaks of the 'moderate scale' of his work which compels a 'limitation to essentials.' None the less, he has given a marvellously comprehensive study of Trinitarian doctrine from the preaching of Peter as recorded in Acts to the theology of the mid-twentieth century. Appropriate comments addressed to the theological left, as well as to the right, accompany the opening study of the New Testament matrix, which takes into account not only the material available for theological enquiry, but also its treatment by modern scholarship. The central section of the book, on the Patristic development, deals with the formative period of Trinitarian dogma and the statements of the creeds. Here Principal Franks has found room beside his outline of the contribution of outstanding thinkers like Irenaeus, Tertullian, Origen and Athanasius, for a glance at many comparatively obscure figures. The names of between fifty and sixty writers, greater and less, are mentioned in the seventy pages which cover the period from A.D. 150 to 1014, though not all to whom reference is made are included in the index. In the final section, entitled 'Assimilation, Criticism and Reconstruction,' there is similarly included, along with studies of Aquinas, of the Renaissance and Reformation and of the work of Schleiermacher and Ritschl, an account of the less well-known Anti-Trinitarian Movement which owed its inspiration to Servetus and Socinus and found later expression in the writings of the English Deists and the travesty of orthodox theology in such a phrase as Chubb's 'doctrine of a triangular God.'

Principal Franks's treatment does not suffer noticeably in clarity or in style from its presentation of the history of Trinitarian theology in such considerable detail. Nor is there lacking an indication of the guiding principles which the author holds to be important. Fidelity to the original proclamation of the gospel and the acknowledgment that 'the very first of Peter's speeches contains all the starting-points of the doctrine of the Trinity' are combined with awareness of what a non-Palestinian background must have demanded in the presentation of Christian truth. Emphasis on the need for a true interpretation of the Incarnation as the basis of Trinitarian theology is blended with recognition of human experience as lying behind authority. The danger of an unintelligent fear of the Greeks—and of the philosophers—*et dona ferentes* is carefully avoided in the interests of a true apologetic. As we should expect from his earlier writings, Principal Franks is well aware that the doctrine of the Trinity is not to be regarded merely as an inscrutable mystery, but is 'the result of a rational and intelligible process,' and can both be defended and commended as such to the thought of every age.

One could have wished that in the Postscript it had been possible for Principal Franks to comment more fully on topics like the comparative silence of theology regarding the place of the Holy Spirit in Trinitarian theory. Many readers, too, would have welcomed a clearer indication of the author's own opinion. It is tantalizing, for example, to have so little elucidation of 'the conclusion to be drawn from our historical study,' namely that 'the Christology of Schleiermacher must be combined with the Trinitarianism of Aquinas as re-interpreted by Barth.' To work out the consequences of this position, however, as Dr. Franks rightly points out, would 'require another book and that a long one.' We may be grateful, therefore, for this survey of a complicated theme, the value of which, like the understanding of a photograph from the air, owes much to the interpretative insight of one who has traversed the territory on foot and knows it thoroughly step by step.

J. G. RIDDELL

THE HEBREW OLD TESTAMENT

IN *A Biblical Approach to the Doctrine of the Trinity* (Oliver and Boyd; 6s. net), by Professor G. A. F. Knight (of Knox College, Otago University, New Zealand), we have a new venture by the editors of the 'Scottish Journal of Theology.'

This monograph of seventy-eight pages is the first of a projected series of Occasional Papers. The venture is much to be commended, and, if this monograph is any guide, we are in for a thorough and wholesome stirring up of theological thought. The monograph is a bold attempt to trace out the implications of that true theology of the Old Testament which (*vide* Professor North) 'has been buried for sixteen centuries.' It will be heavily criticized by those orthodox theologians whose thought forms are still Greek as against Hebrew, especially if they hold rigidly to the formulae of the historic creeds. Nevertheless, it is a study to be read, and read again. The basic claim is that virtually until the last hundred years the Hebrew Old Testament was a closed book to Christian theologians. Their Old Testament, certainly till the sixteenth century, was the Greek Bible, where already the framework of the interpreters was Greek. But if God chose Israel, He also chose their language and their thought-forms. The Hebrews had no concept of Pure Being, and it is on this concept that the creeds are based. How strange it is that none of the great classical statements includes a phrase to declare that God is love!

The monograph is based on the studies of the late Dr. Wheeler Robinson, and is a fuller and bolder treatment of the subject than is found in Professor Aubrey Johnson's 'The One and the Many in the Israelite Conception of God,' which curiously is not mentioned. The determined adoption of Hebrew categories as against Greek categories provides innumerable new facets; space allows reference only to a few. Hebrew has two words for 'one,' *yachidh* (unique) and *'echadh*, which can mean a unity with diversity within it. Thus, to say 'one God' does not imply a monad of being. It is only the Greek tradition which makes us think so, and hence all the confusion of the 'three Persons.' This plurality in unity is at the root of Hebrew psychological thinking. One form of it is that special idea of 'corporate personality' with which we are all by now familiar. Or again, it is stated that man was made 'in the image of God.' This means that there is an anthropomorphism in our descriptions of God which is sound; for example, His 'Glory' is to God what the body is to man; it is His 'spiritual flesh.' Further, it is quite wrong to think that 'soul' and 'body' are in any way antagonistic. They are the man, both or either singly. But the book itself must be read. To pick out separate ideas is unjust, and the conclusion is startling; it includes the idea of a God who 'desires to grow in stature through fellowship with such little creatures as we are.'

The influence of the late Professor Wheeler Robinson's work is seen again in Professor E. C. Rust's *Nature and Man in Biblical Thought* (Lutterworth Press; 31s. 6d.). The volume is much larger than Dr. Knight's monograph—it contains over three hundred pages—but has many affinities with it. Professor Rust has left England recently to take a post abroad at the Crozer Theological Seminary, U.S.A. Both writers are full of zeal for the revival of a true Biblical Theology, and both take the Bible seriously as the Word of God. After a preliminary discussion of the Bible as the Word of God, the author emphasizes the importance of the categories and images of Biblical Thought, especially the point that God is Creator because He is redeemer. Thus the whole of Nature is a psychic whole, and the final perfection of Nature is part of the Divine scheme. The covenant is not only with man, but with Nature as a whole. The discussion on 'signs and portents' is helpful, and the author has much to say concerning the miracles of our Lord. He accepts both healing and nature miracles as activities of the Saviour God. It is in the discussion on the nature of man and his place in the natural order that the indebtedness to Wheeler Robinson is most clearly seen. Professor Rust discusses in detail the validity of the idea of the Pre-existent Christ, and points out (as does Dr. Knight) that in the Bible the various activities of God can by no means be separated out into the activities of the separate Persons of the Trinity. The concluding chapter is an attempt to relate the Biblical images and categories to modern scientific ideas. The book will well repay careful reading and study.

NORMAN H. SNAITH

HULSEAN LECTURES

On opening *The Christian Attitude to Other Religions*, by the Rev. E. C. Dewick, D.D. (Cambridge University Press; 25s. net), I had the embarrassing experience, unaccustomed as I am either to such eminence or to such a charge, of finding myself bracketed with Pope Leo XIII, and accused of favouring 'affirmation without discussion' (p. 161). That comes of a text without a context. It makes one wonder whether, in a book where brief quotations come often several to the page, there may be other cases where their brevity causes misrepresentation.

The book, which contains the Hulsean Lectures for the year 1949, begins with a review of the Other Religions, noting that, in contrast with the nineteenth century situation, most of them now tend to claim not only superiority but finality. Yet among their followers are some who call upon Christians themselves to drop such claims and to co-operate with them. The changed situation of Christianity in the modern world requires that we

reconsider Christian attitudes. The first eight pages are used to enumerate modern 'political religions,' none of them religions proper, and rather apart from an already sufficiently large subject. Indeed the subject proves so large that only Hinduism and Islam are really dealt with and the rest passed lightly over.

Christian attitudes to-day are next set out—the 'war attitude' (which seems to include all desire to be an apostolic 'fisher of men'), aloofness, fulfilment, co-operation. Dr. Dewick bewails the fact that 'Rethinking Missions' [1932] had so small an influence, and the 'World Congress of Faiths' [1936–39] so doubtful a reception.

The third chapter discusses the attitude of our Lord, His world-wide outlook, yet the exclusive note in His message. The rest of the New Testament (after the Gospels), instead of having separate treatment, is merged in the vastness of the next subject, the tradition of the Church. Adequately to trace this theme through nineteen centuries would require a separate book, and a big one. Here the Fathers up to St. Augustine are, within the limits of space, well represented. Treatment of the mediæval period, even in so short a review, might have mentioned elements of 'fulfilment' in the policies of Gregory the Great with regard to the conversion of the English. In the missions of the Counter-Reformation more might have been made of de Nobili in India and Ricci in China, as introducing the classic discussion of this subject in the Rites Controversy. With regard to the modern period, it is paltry for a book of this calibre to mention Protestant missionaries and then add a footnote, 'e.g. Schwartz, Carey, Judson' (p. 110). The acute problem raised by Japanese State Shinto might have claimed some attention, and the contributions of Christian missionaries to objective study of non-Christian religions deserve more recognition.

Recovery of first principles, and reform of missionary policy and practice, form the concluding chapters. Here are sobering reflections which ought to be soberly received, especially the plea to forsake sub-Christian means for attaining Christian ends, to separate claims for our religion from any sense of racial or cultural superiority, and above all to demonstrate by Christian living that 'A.D.' does represent a re-beginning of world history. Two final questions can hardly be understood apart from the Indian background from which the whole book has emerged: First, must a convert in all circumstances obey the injunction, 'Come ye apart and be ye separate'—must he join the Church? Second, may Christian and non-Christian co-operate, not only in social service, but also in worship? The 'Lambeth Appeal to all Christian People' [1910] Dr. Dewick would like to apply not only to interdenominational relationships within Christendom but to inter-religious relationships beyond.

A future edition may correct these few mistakes. Professor Schlunk is mis-named on p.41. Alexander Ross's curious book, *Pansebeia*, is dated 1697, nearly half a century too late (p. 117). There seems to be confusion between Clement and Origen on p. 121. The bibliography gives the wrong title to a book by Phillips on p. 296, and calls Patrick's small book about the *Contra Celsum* a translation of it (p. 210).

JOHN FOSTER

THE SPIRIT OF GOD IN THE SYNOPTIC GOSPELS

Dr. Irvin Wesley Batdorf, Professor of New Testament and Homiletics at the Evangelical School of Theology in Reading, Pennsylvania, has written a short pamphlet, less than eight pages in length, entitled, *The Spirit of God in the Synoptic Gospels: An Historical Comparison and a Re-appraisal* (Princeton Theological Seminary, Princeton, New Jersey). The essay is an abstract of a dissertation submitted in partial fulfilment of the requirements for the degree of Doctor of Theology at Princeton, and it is of unusual interest because it treats with much insight recent literature concerned with the important question why so little is said in the Synoptics about the Spirit of God.

Dr. Batdorf has studied the relevant literature in Continental, American, and British scholarship, with perhaps special attention to C. K. Barrett's 'Holy Spirit and the Gospel Tradition' [1947], and apparently has made a careful study of the Hebrew Old Testament, the Apocrypha and Pseud-epigrapha, the works of the Stoics and the Epicureans, the Mandaean literature, the Hermetica, and the mantic ecstasy of popular Greek religion. Evaluating the Synoptic data from the vantage point of these studies, he concludes: (1) that, in the predominantly Jewish literature, the Divine Spirit is associated with the sovereign initiative of God's purpose for the creation of life; (2) that this creature-creator relationship, such as would permit the sovereign movement of the Divine purpose towards man, is wanting in the pagan literature; and (3) that the Synoptic view of *pneuma* is Jewish and represents a fulfilment thereof.

Dr. Batdorf concludes, as against Mr. Barrett, that we cannot solve our problem by relying solely on the intention of Jesus or the pneumatic purposes of the Evangelists. The records point further back. As Windisch points out, it cannot be denied that Jesus was a pneumatic. The reticence on the Evangelists' part, in using *pneuma* and other terms,

shows that they were controlled by the tradition and were not fabricating it. If, then, the problem is to be solved, we must consider further the unique nature of the Spirit's work. The final conclusion to which Dr. Batdorf comes is that, by His very nature as the creator of life in the unfolding purpose of God, the Spirit cannot extend His activity beyond that stage of development to which God has brought His purpose at any given time, and that 'since the Synoptics record only the budding of that purpose, and not its fruition, their reference to the Spirit is understandably limited' (p. 8).

In view of the high merits of the abstract it is much to be hoped that full publication of the dissertation will follow. Certainly Dr. Batdorf has stated a strong *prima facie* case which must be faced and answered by scholars who accept the lead of Windisch and Bultmann. Rarely has a theological pamphlet been published in recent years so rich in suggestiveness and so acute in perception.

VINCENT TAYLOR

The tenth number in the series 'Ethical and Religious Classics of East and West' is *Plotinus*, by Professor A. H. Armstrong, M.A., of Liverpool University (Allen and Unwin; 10s. 6d. net). It is an excellent introduction to the thought of the great Neo-Platonic. After an introductory chapter embodying extracts from Porphyry's biography, the book is a selection of passages from Plotinus in a vivid English translation. All aspects of the philosopher's thought are represented, and the topics are well arranged.

The Pilgrim Church, by Professor A. Marcus Ward (Epworth Press; 10s. 6d. net), is in a sense a companion book to Bishop Newbigin's 'South India Diary,' and, from the point of view of organizational progress rather than of day-to-day experience, covers the first five years of the corporate life of the Church of South India. Professor Ward describes his book as a 'statement of facts rather than an appraisal of values,' but he cannot exclude the latter aspect, and his judgment is sane and objective, earnest and on the whole optimistic. At the outset he stresses the unmistakable evidence of a growth of missionary spirit in the Church, and he shows how many difficulties in relations to parent churches and in the efforts towards wider union within India have been overcome. Differences which before union seemed to be insurmountable obstacles have disappeared when they are considered within the actual experience of union, and he himself appears surprised at the cordiality with which the practice of episcopacy has been accepted even by those previously unfamiliar with it. He is humbly conscious of the contribution which the Church of South India has made, and may make, towards the strengthening of the tendency in the direction of world-wide union. Difficulties, actual and prospective, are not minimized by him, but his general conclusion is that, however much we stress the dark side there is always more to be said on the other, and he is firmly convinced that the South Indian union is a work to which the leaders have been called of God, and in which they have received the guidance of the Holy Spirit in abundant measure.

Professor E. Allison Peers, who holds the Gilmour Chair of Spanish in Liverpool University, has written *Saint Teresa of Jesus and Other Essays and Addresses* (Faber and Faber; 25s. net). It is a companion volume to his 'Saint John of the Cross.' The author has made extensive studies of Spanish Mysticism and of the articles in this book those in Part 1 deal with St. Teresa and those in Part 3 with New Light on Saint John of the Cross. Part 2 discusses the historical problem of Spanish Mysticism, Mysticism in the Poetry of Luis de León and in the poetry of the Golden Age. Part 4 contains three Essays on Cervantes, and Part 5 gives a sketch of 'a Man of God'—an Englishman who settled in Spain and became Prior of the Carthusian Monastery at Miraflores—Edmund Gurdon.

Each separate item is interesting and the literary style is charming. By each, too, not only will interest be awakened and maintained, but much food for thought will be provided, especially by those dealing with the mystics.

Since it was first issued in 1936 it may justly be claimed that *The New Testament Basis of Pacifism*, by Professor G. H. C. Macgregor, D.D., D.Litt., has been the standard text-book on the Christian pacifist position. It is now reissued by the Fellowship of Reconciliation at 7s. 6d. net. It is reissued in a revised form, which brings it thoroughly up to date. As one would expect the New Testament evidence is handled in the most masterly way; the Christian pacifist position is stated and commended with the force and intensity of a gospel; but at the same time there never was a book on the pacifist position which dealt so fairly and so understandingly with its opponents. The book is so closely wrought and interwoven that we can only outline and cite some few sections of it. Dr. Macgregor deals with the attempt to limit the Christian ethic of love. It is said that that ethic is only possible in a Christian community and that, while methods of force may be wrong when they

are used for the Kingdom of God, they may well be right when they are used for earthly purposes. Dr. Macgregor points out and points out completely rightly that Jewish thought knows no such distinction between sacred and secular. It is argued that the Christian ethic of love is *individualistic* and that it may be applicable in the lives of individuals and not necessarily so in the enterprises of communities. Dr. Macgregor answers that the Kingdom of God *is* a community. Further, Jesus did preach in a nation, the nation of Israel, and also He claimed to be the Messiah, who was a national figure, and yet refused to wage the Messianic war. In fact His temptations show Him refusing the Satanic methods He might well have taken. Still further, the Sermon on the Mount specifically deals with social relationships and the predictions of Jesus are all of social consequences. There is nothing to be said for the individualistic view. Dr. Macgregor very fairly states the position of Niebuhr. (1) The love ethic fails because man is essentially sinful and cannot respond to it. (2) It is not equal love but equal justice which is the Christian aim ; therefore there must be law, and therefore there can be coercion, even to the length of war. (3) The love ethic is not directly applicable to life but it is an ideal which provides a standard to judge between forms of justice or even between two evils, one of which must, in the present circumstances be chosen. Dr. Macgregor answers: (1) That Jesus did not hold that view of man. He believed—He died in the belief—that men will respond to the sacrifice of the love ethic. (2) Justice is not in any case a New Testament primary category but love is. (3) The Holy Spirit is given to make the impossible possible.

This autobiography—*Well Remembered* (Hodder and Stoughton ; 15s. net)—of the late Bishop of Peterborough, Claude M. Blagden, who held the See from 1927 to 1949, was finished just before his sudden death in 1951. It was compiled without the help of notes or diaries, and consequently its naturalness is perhaps occasionally marred by inequalities. But the Bishop, as he himself says, ' finds a happiness in remembering,' and he is able to communicate something of that happiness to his readers and to maintain for them an interest in the tradition which he inherited and enjoyed and to the richness of which he did much to contribute. Sometimes we feel that he is over-interested in trifles and a prisoner to routine, however beautiful and elevating that routine may be. A sentence such as ' Unity will come, but we must be ready to wait for it' may seem to be rather restrictive of forward-looking activity, but one cannot help being impressed by the incessant and self-sacrificing practical devotion of the author, his gift of description—especially of life at Christchurch and in Peterborough, his interest in the wider problems of church administration beyond the bounds of his diocese, and his judicious and earnest appraisement of the importance of the work done in the Church Assembly and the Lambeth Conferences and other consultative bodies of which he was so useful a member.

The S.C.M. Press continues its useful work by publishing *The Book of Job* (7s. 6d. net) as the ninth volume of ' The Torch Bible Commentaries.' The authors, Anthony and Miriam Hanson, are on the staff of the Andhra Union Theological College, Dornakal, South India. They have followed the general plan now familiar to us all, of an Introduction in which the necessary critical problems and the themes of the book are discussed, followed by a very useful and helpful Commentary. The book was written between 450–350 B.C. The writer rewrote the ancient legend of Job in traditional folklore style, inserting his own poem. The Elihu speeches, the Wisdom Poem (ch. 28), and the descriptions of the two great beasts (possibly a hippopotamus and a crocodile) in chs. 40 and 41 are interpolations by later editors. The theme of the book in former times was held to be the patient sufferer, but latterly is taken to be the problem of innocent suffering. The authors prefer the theme of man's standing before God, wherein the emphasis is on justification by faith and not self-vindication. This is the distinctive element in the volume, and the authors find here a firm link with the New Testament. The book is to be commended and will prove to be one of the best in the series.

Before the Rev. Robert J. McCracken, D.D., crossed the Atlantic to minister to a large and influential congregation he was well known in Glasgow, and his friends and many who have no personal acquaintance with him will enjoy his book of addresses, *Questions People Ask* (S.C.M. ; 9s. 6d. net). There are twenty-one of them. Each deals with a problem which Dr. McCracken knows from his pastoral experience occasions some perplexity to real people. For example, Can we believe in a personal God ? Can human nature be changed ? Why did Jesus die ? Isn't it enough to be decent ? The author does not prefix texts, but Scripture is implicit all through and often explicit. He does not use technical, theological, or ecclesiastical language, but one feels the wide reading and deep personal experience of life which underlie all. It is a most helpful book which we can thoroughly recommend.

The Gospel of Mark Made More Vivid

By Cecil S. Emden, D.F.C., M.A., Sometime Fellow of Oriel College, Oxford

The recent quick succession of fresh translations of the New Testament, most of them well worth while, must have several explanations. Certainly one of these is the desire to make available a lively version suited to prospective Christians who need to be animated by a sense of the reality of the gospel story.

That great New Testament scholar, Bishop Westcott, when writing about the Revised Version a few years after its appearance, remarked on the vividness that could be achieved by an exact rendering. He rightly claimed that much had been done in the R.V. to restore the force of the original text. But the Revisers left a good deal undone; and this is only now on the way to be accomplished.

For many years it was the fashion to disparage the R.V. But it should be viewed leniently, because it attempted the impossible, namely to combine as much as possible of the old version with such corrections as the Revisers thought necessary. Many improved renderings stand to their credit; and the large number of further improvements now being proffered must be attributed as much to new advances in knowledge and skill as to the deficiencies of those worthy men who laboured under disadvantages as long as three-quarters of a century ago.

The degree of the success of the recent translators in providing renderings that are both forcible and correct can be well tested by choosing a number of vivid passages in the original of St. Mark's Gospel and seeing how they are treated by such scholars as Moffatt, Knox, Phillips, Rieu, and others. St. Mark's Gospel is the best choice of a testing-ground because it is the most graphic and life-like of all the books in the New Testament.

In some few instances the R.V. misses the lively quality of the original Gospel, not merely by giving a tame or feeble rendering of a vigorous word or phrase, but by inaccuracy. A translation cannot be said to be accurate when it misses part of the meaning, or when it is inaptly literal, or when it disregards the context.

First, then, two examples of missing part of the meaning. When the daughter of the ruler of the synagogue was raised from the dead, the R.V. says that 'the damsel rose up, and walked' (5^{42}). According to the Greek, it should be 'began to walk about.' This gives a more life-like picture of what St. Mark described. Again, there is the question put by the disciples in turn at the Last Supper, given in the R.V. as 'Is it I?' (14^{19}). The precise meaning of the Greek is: 'It is not I, is it?,' or more colloquially: 'It can't be me?' The R.V. overlooks an idiom, and thereby mistakenly implies a suspicion in the questioners of their own guilt, whereas they were in fact concerned in asserting their innocence. In both these instances some of the modern translators have corrected the defects of the R.V.

A translator must, of course, pay due attention to the context, and the R.V. sometimes goes astray by undiscriminating adherence to literal translation. Twice our Lord is described as being distressed at the disciples' heart being 'hardened,' when they failed to understand the significance of a miracle (6^{52} 8^{17}; cf. 3^{5}). This word 'hardened' implies a wilful obstinacy from which the disciples were obviously free. Modern translations speak of the disciples' 'insensibility' or 'dullness of comprehension.' The Greek word is capable of bearing these interpretations which doubtless give a true impression. St. Mark paints a dark enough picture of the disciples' failure to respond to our Lord's teaching without our further blackening it unjustifiably.

On the second occasion when our Lord found the three disciples sleeping when they should have been keeping watch during the Agony in the Garden the R.V. says: 'and they wist not what to answer him' (14^{40}). In fact, Christ had not asked them a question. The Greek verb here often has a much more general meaning than 'answer'; and some modern translations, with proper understanding of the context, have attained correctness and vividness at the same time in such words as 'and they did not know what to say for themselves.'

Ambiguity of various kinds can be avoided if the translator gives consideration to the circumstances in which a remark is made. The R.V. says: 'If any man would come after me, let him deny himself . . .' (8^{34}). This easily gives a false impression that the aspirant must give up comforts or property. Some modern translations make the proper meaning clear by saying 'let him renounce himself' or 'disown himself.' It might be better just to say 'let him renounce self.'

At the end of the Agony in the Garden, the R.V. interprets Christ's words to His disciples thus: 'Sleep on now, and take your rest: it is enough;

the hour is come; . . .' (14[41]). If the middle phrase is given as 'Enough!' and the explanation made that this word was said as our Lord turned and saw His betrayers approaching, the whole sentence is understandable, whereas before it was a muddle. New translations like this stimulate us with the realism of scenes which otherwise would convey no clear meaning.

In a practical way, no emendation can be more important than that of the word 'repent' when used in conjunction with the preaching of the Kingdom of God. The full meaning of the Greek word is to alter the direction of one's outlook, to undertake a change of heart, implying not merely an exclusion of something bad, but the adoption of something good. Our Lord's preaching begins with the words: 'the kingdom of God is at hand: repent ye . . .' (1[15]; cf. 6[12]). A recent translator substitutes: 'the kingdom of God is at hand, you must change your hearts and minds.' This rendering gives due recognition to our Lord's emphasis on positive Christianity.

St. Mark used a number of forceful verbs; and it is a pity that their expressiveness is often inadequately reproduced in the R.V. Before our Lord's first preaching tour, He went off by Himself to a deserted place to pray. 'And Simon and they that were with him followed after him' (1[36]). Thus the R.V. The proper meaning of the verb is 'tracked him down,' or, at least, 'searched him out.' These latter renderings give the due impression of Simon Peter and his companions displaying their eager zeal to ensure that our Lord should be available to the enthusiastic crowds who were clamouring for Him.

Again, when sufferers were being healed of unclean spirits, the spirits shrieked out or screamed out words of protest, this being the meaning of the Greek verb which suggests a wild, discordant cry. The R.V. tamely translates 'cried, saying' or just 'cried out,' thereby losing much of the tenseness of the situation (1[23] 3[11] 9[26]).

This failure to reproduce the full effect of emphatic verbs can be well illustrated in the descriptions of awe, apprehension, and amazement experienced by those who witnessed miraculous healings and other miracles, or who heard startling truths in our Lord's teaching. Some of these verbs are translated in the R.V. as 'amazed' when something even stronger is required. Once or twice the translation shows lack of discrimination, when, for instance, the more accurate meaning is 'awe-struck' rather than 'amazed.' The disciples are described in the R.V. as being 'sore amazed' at Christ's walking on the lake (6[51]). The expression in the Greek is immensely forceful, and is well interpreted in two modern translations as 'utterly dumbfounded' and 'scared out of their wits.' There is no reason to water down the meaning of these descriptions. On the contrary, there is everything to be said for picturing as vividly as does the original text the tremendous effect of Christ's ministry on the disciples and others.

Sometimes the R.V., while it cannot be charged with inexactitude, can fairly be said to be feeble when the Greek is vivid. After the astonishment of the disciples had known no bounds at our Lord's revolutionary teaching about rich people and the Kingdom of God, the R.V. says: 'Jesus looking upon them [the disciples] saith, With men it is impossible . . .' (10[27]; cf. 10[21]). The full force of the verb is better expressed in modern translations, thus: 'Jesus, with his eyes upon them, said . . .' and 'Jesus looked straight at them and said. . . .' Similarly, when the same verb is used in the description of the maid who caused St. Peter's first denial, the R.V. says: 'she looked upon him' (14[67]). A modern translation improves on this with: 'she looked closely at him.'

Another example of a rendering in the R.V. which misses the original incisiveness is found in the account of Christ's teaching immediately after Peter's acknowledgment at Caesarea Philippi. Our Lord is described as disclosing His coming suffering, death, and resurrection. His actual words are not reported. Then follows a sentence in the R.V.: 'And he spake the saying openly' (8[32]). There was no 'saying.' Some modern renderings, using legitimate freedom of translation, get near to the meaning obviously intended by the author. 'He dwelt on this pronouncement in the plainest terms,' and 'He told them all this quite bluntly.' As Hilaire Belloc remarked, a translator 'must render intention by intention.' This is specially true of an artless composition like St. Mark's.

No translation can be considered satisfactory that does not convey a clear meaning to the reader; and, when a scene is being described, the reader should obtain almost as real a picture as that in the original text. The R.V. is sometimes defective in this respect. Just before our Lord's rebuke to St. Peter ('Get thee behind me, Satan') the R.V. says: 'But he turning about, and seeing his disciples, rebuked Peter, . . .' (8[33]). We justifiably wonder what 'seeing his disciples' means. Some modern translations make this clear by such renderings as: 'seeing his disciples there,' or 'facing his disciples.' A freer translation is: 'seeing that his disciples had his attention.'

A rather similar criticism can be directed at the description in the R.V. of a crowd pressing to see a miraculous healing. 'And when Jesus saw that a multitude came running together, he rebuked the unclean spirit' (9[25]). This is an absolutely literal translation, regardless of sense. Some modern renderings provide an equally good translation and

better sense when they say : ' a crowd was rapidly gathering.' Still better, in view of the context would be : ' the crowd was rapidly closing in on them.'

It is futile to disregard the fact that, after hundreds of years, the structure and wording of the English language has undergone radical changes. Quite a number of instances could be quoted of antiquated diction retained in the R.V. which either interferes with the ordinary man's understanding of the meaning, or fails to convey the vividness of an incident or a remark. A couple of representative examples must suffice.

Three or four hundred years ago the verb ' to tempt ' could mean ' to test.' But scarcely any one is aware of that nowadays. It is misleading, therefore, to have the Pharisees described in the R.V. as ' tempting ' our Lord with a question (8^{11}) instead of ' testing him.' Similarly, when Christ was asked the question about paying tribute to Cæsar, a false impression is given by His first answer : ' Why tempt ye me ? ' (12^{15}). Two good modern renderings are : ' Why try to ensnare me ? ' and ' Why try this trick on me ? '

In the description of the Anointing at Bethany, the R.V. says : ' she hath wrought a good work on me ' (14^{6}). Perhaps many readers will derive from this archaic phraseology a general idea of what is meant. But a more accurate rendering can be at the same time more intelligible and more expressive. A modern translation runs : ' She has done a beautiful thing to me.' Another varies it with ' for me.' These are a little naïve. They include the essential idea of ' beautiful ' ; but there is still something lacking. It was a deed of true nobility. Lagrange says : ' L'action était aussi bonne que belle.' The act was both loving and lovely. A really satisfactory translation of this passage has yet to be made.

The examples of probable improvements quoted in the preceding paragraphs could be considerably multiplied. Some of the recent translations by individual authors have triumphantly proved that the whole tone and manner of a Gospel can be made consonant, not only with the urgency of the theme, but also with the best standards of modern literature. Many people now eagerly await an authoritative version of the New Testament in lively modern English. In St. Mark's Gospel especially the life-like qualities of the original text could be fully exploited, with great advantage to the Gospel's influence.

In the Study

Virginibus Puerisque

Everest

By the Reverend A. Stanley Leyland, M.A., Barnet, Herts

' For ye are all one in Christ Jesus.'—Gal 3^{28}.

At last Mount Everest has been conquered. Two men have stood for the first time on the summit of the highest mountain in the world. It is an amazing exploit. We might learn from it :

First, the value of team-work. Hillary and Tensing are the only two members of the expedition who actually reached the goal but there were others in the party and they helped to make the conquest possible. Hillary says, ' It was team-work.' In the hour of his own personal triumph he would not have us overlook his comrades or the native porters. Perhaps mountaineers realize the value of team-work better than most people. They know that success is only possible when men strive together as a team. Brave and stout-hearted as they are, Hillary and Tensing alone could not have climbed Everest. But with the support of comrades equally brave, comrades who were prepared to do whatever was asked of them even though Hillary and Tensing were chosen for the final attempt, the conquest was achieved. It is a lesson we should take to heart in this new Elizabethan age. ' We band of brothers,' was the proud boast of the British in the great days of the first Elizabethan era.

Secondly, we learn that success comes by perseverance. This was not the first British attempt. There were others and they failed. One came so near success that failure was heart-breaking and brave men lost their lives. Some people began saying that Everest never would be conquered. But it has been. The British Expedition of 1953 has achieved its goal.

' If at first you don't succeed try, try, try again.' Perhaps Mother has said that. Or your school teacher. You can scarcely believe it because you have tried to master that knotty problem in mathematics or those irregular Latin verbs. ' I'll never be able to do this,' said a lad to his widowed mother as he struggled one evening with his home-work. ' You will,' she replied quietly and encouragingly, ' you will, if you stick it out like your father.' The lad glanced across the room at the photograph of his father in the uniform of a

pilot in the R.A.F. Then he bent again over his mathematics and to-day he has achieved his ambition and is launched on a career in aviation. 'I'll never conquer my bad habit,' you may be thinking. 'You will,' say the saints sympathetically, 'you will, if you fasten your eyes upon Jesus and persevere.'

Lastly, the conquest of Everest teaches us the lesson of brotherhood. I want you to take a long look at those two men on the top of Everest. How different they are, a man from New Zealand and a man from Nepal. A man with a white skin and a man with a brown skin, an educated man and a porter. But on the summit of Everest they are brothers. Hillary and Tensing share together the honour of being conquerors of Everest. All the world thinks of them not as white and brown, not as New Zealander and Nepalese, but as the men who climbed Everest.

Some people never seem to be able to forget that line of Kipling's

Oh, East is East, and West is West, and never the twain shall meet.

They are ready to tell you that there are differences between men which nothing can overcome. The conquest of Mount Everest shows that these differences are not so important as people imagine. The higher men rise, the greater their achievement, the less does it matter what nationality they are.

But we only see this in the case of Hillary and Tensing when we see them standing on the top of the world's highest mountain. And we see it only in the case of men of different nations when they rise to those great heights to which Jesus Christ pointed in His life and teaching. Standing on the heights of truly Christian living we are all brothers like the men on Everest.

The Man with the Acorns

By the Reverend A. Whigham Price, M.A., Gateshead

'Other men laboured, and ye are entered into their labours.'—Jn 4^{38}.

At the mouth of the River Tyne there is a big statue. It stands at the top of a long flight of steps and is flanked by two old cannons. It is a statue of Lord Collingwood who was one of Nelson's admirals—actually the one who took over when Nelson was killed at Trafalgar. People remember him not only for being a brave seaman who won many battles, but also for something else he used to do—something rather odd. Whenever he happened to be ashore and went for a walk, he used to fill his pockets with acorns, and whenever he passed a suitable field or a little wood he used to throw a handful of acorns over the hedge. Can you think why he did that? It was because battleships in those days were built of oak, and he wanted to be sure that England would always have all the oak trees she needed with which to build ships. Oaks, as you will know, take a terribly long time to grow, and the acorns that Collingwood planted would not become big enough trees to use in his lifetime; but he thought of the people who would come after him, and planned ahead to meet their needs. He sowed that others might reap—which is what Jesus told us to do with our lives, isn't it? Many of the things that we have, and enjoy, and are helped by, are things which have come to us by the love and sacrifice and work of other people. 'Other men laboured, and ye are entered into their labours,' as the Fourth Gospel puts it. We aren't likely to forget that fact at Harvest-time when we thank God for our food and remember all the folk—whom we've never met and never shall meet—who have toiled away on farms and in mines, all over the world, that we might be fed. But we sometimes forget that it is just as true of a whole lot of other things as well—this church, for instance. It was built by people who lived long before you were born. They might easily have said, 'Well, we have a tin church, and that will last our time,' but they didn't. They worked and sacrificed so that you might have a beautiful church in which to meet with God and to hear what He has to say to you. In the same way, your Bible was given to you by men who lived hundred of years ago, and many of them gave their lives in order that you—of whom, naturally, they had never heard—might be able to read it in your own language, instead of only hearing it read in Latin. And it is true of your Sunday School teachers, who give up their time every Sunday afternoon—when I expect they would often much rather have a nap or go for a walk—in order that you might grow up good soldiers and servants of Jesus Christ long after they themselves have gone home to be with God. Above all, it is true of our Lord Himself.

. . . we believe it was for us
He hung and suffered there.

the hymn says, doesn't it? All these people have planted acorns that there may be strong trees which can be used to defend you against evil, and help you to fight your battles. So remember that you, in your turn, are called to live in such a way that God may one day be able to reap what St. Paul calls 'the harvest of the spirit' in the lives of those who have known you.

The Christian Year

TWELFTH SUNDAY AFTER TRINITY

The Consecration of Friendship

BY THE REVEREND JAMES MUNN, M.A., GLASGOW

'Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.'—Ru 1^{16}.

You can't go abroad for years, drop all correspondence with your neighbours, see your sons grow up and marry into local families, and then, when misfortune hands out one shock after another, expect that you can return to your native land and your home town, and settle down again to the pleasant pace and pattern of life as it used to be. You can't leave behind three graves in a foreign land without leaving a bit of yourself buried there too. As Rupert Brooke's Soldier calls to us—

If I should die, think only this of me:
That there's some corner of a foreign field
That is for ever England.

So it was no light impulse that made Naomi start up and set off for Bethlehem again. Perhaps there some faint waft of the happiness she once had known still lingered on and there the weary troop of marching years might be faced in quietness. But if she thought she knew the temper of the folks back in Bethlehem, she little understood the quality of the Moabite girls her sons had married. Ruth and Orpah were bound to Naomi, their mother-in-law, by more than the ties of the same loss and loneliness. Love brought the three women to the borders of the country, the frontier where final decisions had to be made. The call of her own people was more than Orpah could deny, so she embraced Naomi and turned back to the home of her fathers. The affection of Ruth, however, which had begun as an attachment to Naomi's son was transferred in that sublime moment to Naomi herself; with matchless dedication she stepped on to the soil of unknown Judah resolved and content to share the home and the faith of Naomi. No matter where friendship begins, it has become a holy thing when it reaches these heights; 'Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.'

1. *Friendship like that is always more concerned to give than to get.* Friendship which is based on what you expect to get out of some one rests on a dubious foundation. Unless it is gripped and lifted on to a different level it will slide down to shabby extinction. Perhaps that was the basic fault of the Elder Brother in the Parable; success to him meant getting, and he could not see that he had got much out of his father; and so, thanks to his twisted idea of his right to receive, the relationship in the home went from bad to worse. The possessive parent may seek to fend off all suitors from his daughter; or may claim her son's undivided attention for her ailing health. But so long as the whole aim is to gather devotion and consideration and service, happiness and love, the nameless longing of all human hearts, slip through the fingers and are spilled and lost on the dry ground of selfishness.

I used to know a pleasant country walk where the path ran beside a clear, singing stream. But on the other side of the road lay an old quarry-hole half-filled with a black, sullen, scummy flood; it never moved; what it had it held; its ambition was to get and not to give. And friendship, like the stream, runs clear and wholesome and sweet only when it gives itself away.

This was the discovery which changed the quality of discipleship and of life for the friends of Jesus Christ. For a time they kept their eyes glued on what they were going to get out of their association with Him. 'Who will sit on Thy right hand and on Thy left?' 'Lord, we have left everything; what will be our reward?' But they stepped up into a new intimacy with their Master when out in the alien world they were proud to suffer for Him, when with deliberate recklessness they gave their whole strength to His mission. They thrilled to the privilege of giving to their Lord and for their Lord; getting did not matter any longer; and this made their story a sparkling adventure.

From the beginning of time God has known 'It is more blessed to give than to receive.' Happy the man who has learned that in his friendship, human or Divine.

2. *Friendship which is to be touched with any hallowing must be prepared to accept the risks of an unknown future.* In the very nature of things it can carry no guarantees; if it exists at all, friendship is an act of faith. For Ruth the road with Naomi was new country, the home uncertain; the people of Naomi would be alien to her and the God of Naomi a stranger.

During 1941, that year of sombre glory, when Britain, single-handed, fought the battle for the freedom of the world, Mr. Harry Hopkins visited this country to glean for Mr. Roosevelt an accurate record of the position. What the United States would do was still uncertain. Mr. Thomas Johnston tells of a dinner in Scotland arranged for the American visitor on the eve of his return to the States. Mr. Hopkins could announce no national policy. But this he did say: 'In the language of the Old Book to which my grandmother from Auchterarder paid so much attention, I can say to

you, Mr. Churchill, Wheresoever thou goest we will go, and where thou lodgest we will lodge ; thy people shall be our people and thy God our God ; even unto the end.' What more could be asked ? The partnership which had sprung from common stock, common speech, and common faith was to be cemented and sanctified in common risks. For friendship not merely accepts the risks of the future, it welcomes them. Partners together, they know that they won't get through without testing ; the rain will descend, the floods will come, the winds will blow ; but everything will be shared.

But the supreme adventure of life lies in the supreme friendship. ' Abraham believed God,' wrote James in his Epistle, ' and he was called the friend of God.' Did man ever wear any title more worthily ? What infinite daring to accept the risks of that friendship ! It cost Abraham his early comforts and prospects ; it sent him to pioneer the unknown ; it launched him into the dangers of war and the perils of peace. But it gave him a life incomparably rich and satisfying !

3. *But friendship rises to its finest only when God becomes the common bond.* Because the holiest impulses leaped in her heart, Ruth offered her loyalty not only to Naomi's race and home but also to Naomi's God. Whatever else might be within the circle of their life together, their prayers, their worship, their God would hallow this friendship to a holy thing.

How ready we are to make low estimates of each other ! Not that we write off all hope of nobility in our neighbour ; we just assume that he is only mildly interested in the unseen and eternal and has no horizon beyond his daily paper. But most of us would live above our usual selves if we were given more encouragement. We are used to a friendship which moves in a horizontal direction amongst the trifling things of life, but secretly we long for a fellowship in the vertical plane where we will learn the things that lie deep below the surface and the things that soar out of sight into the heavens.

Half the world is looking for friendship on that level. The peoples of the East and of Africa are saying to the Anglo-Saxon race, ' You gave us education, you gave us peace, you gave us trade : one thing more we ask—give us friendship.' But the friendship, which deals in commerce and currency and culture yet has nothing to say of the majesty and holiness and love of God, will fall down on the very levels where men thought it was sufficient. Somewhere in the reconciliation of man to man God must come in. For men are not brothers in virtue of their common affinities or traditions, but only in virtue of a common Father. At a Communion Service in Nyasaland an African elder told how as a slave he had been sold and resold. Fleeing at last from his owner he found refuge at Livingstonia mission station, and there heard Dr. Laws urging the people of Africa to open their hearts to the love of God ; for only so would the wars of their tribes come to an end. ' Put your faith in God,' said the preacher, ' and the leopard will lie down with the lamb and the kid in the same kraal of peace.' ' In my heart I said, "White man, you lie !" ' And yet, what do I see now ? The leopard and the lamb together at peace, indeed. Ngoni and Tonga here at the same Communion Table.' When God is the third in the partnership it gains in stability and depth and joy, it explores new reaches of trust, it has courage to be humble ; for then men are ' neither Greek nor Jew . . . Barbarian, Scythian, bond nor free : but Christ is all, and in all.'

So whether races meet in conference over self-government, or men discuss industrial conditions, or strangers converge on a single path in the providence of heaven, the factor which transforms and hallows all human friendship is the friendship of God.

THIRTEENTH SUNDAY AFTER TRINITY

The Promised Presence

BY THE REVEREND J. ITHEL JONES, M.A., B.D., LONDON

' For where two or three are gathered together in my name, there am I in the midst of them.'—Mt 18^{20}.

1. Note that that ' strange something ' of which we are aware in the Christian fellowship is here identified as Jesus Christ Himself. ' There am I.'

That's worth emphasizing. For I have heard this ' something ' called by other names. We rise and leave the sanctuary having participated in worship which has been charged with the presence of the Master and we speak of ' the atmosphere,' ' the unction,' ' the anointing.' Jesus says ' It is I.' ' There am I.'

We don't quite believe that, do we ? It's too much for us. It's beyond the reach of our faith. For what happens when we gather for worship ? We open the Book and believe we hear the words of Christ coming to us down the years. We offer our prayers and believe He hears. We sing His praises and like to think He accepts them. But how many of us gather expecting to find Him ? Not a picture of Him, not a sermon about Him, but the Lord Christ Himself in the glorious reality of His risen presence. No ; not quite.

I recall attending a service in a little country

church on the outskirts of Cardiff on the day following a visit of King George V. and Queen Mary to the city. The patriarchal Presbyterian divine entered the pulpit at the appropriate hour, looked at the tiny company gathered and in a slow monotone droned this prayer : ' O Lord, who from everlasting to everlasting art God ; yesterday the King of England came to Cardiff. And months before he came they painted the shops and houses. Days before he came they decorated the place with flags and bunting. Hours before he came they themselves lined the streets. And when the moment of his arrival was made known, they raised their hands and voices because the King of England had come to Cardiff. Thou King of Kings and Lord of Lords, Thou didst promise to meet with this Thy people at eleven o'clock of this Sabbath morn and they have failed to keep the appointment. Forgive them, Lord ! '

Clothed in the naïve exterior of that prayer is the tragedy of the Church in the twentieth century. We look at the decline in religious observance from various angles and become clever at diagnosing the situation. But, underlying all the reasons we can adduce for this state of affairs, is there not one basic reason ? Is it not that the so-called children of faith themselves cannot rise to the central fact of this promise that when the fellowship is truly gathered, the Lord Christ Himself is there ? We just cannot accept the word of Christ as the word of a gentleman, to use David Livingstone's phrase. If only we did, no professing Christian would be absent from worship next Sunday. Pastors would not be spending time rounding up absentees, coaxing them to come to worship. The very idea is an insult to the name of God. In a word, if we really believed this promise of Christ for just one month, there would be a complete transformation of our worship and Britain would experience such a revival of true religion as she has not yet known.

It is not just ' atmosphere ' and ' unction ' ; it is the Lord Himself. ' There am I.'

2. And now notice the nature of the fellowship that enjoys this Presence. ' Where two or three are gathered together in my name.'

What strikes one immediately is the fact that numbers are not the great thing in this fellowship. ' Two or three,' says Jesus. What a good thing it is He did not say two or three hundred or even two or three dozen. ' We thank Thee, Lord,' prayed one old saint, ' that Thou didst say two or three ; Thou dost know exactly how things would turn out.' Precisely ! When our Lord made this promise He could see the little companies meeting to break bread in the days of Roman persecution. It was a word for those who in the seventeenth century in this country met in homesteads to worship according to the light of conscience. The ' two or three ' are found to-day keeping open the doors of many a country Bethel in the face of untold odds.

But although we are immediately struck by the unimportance of numbers, it is well to note that that is not the main point of the phrase. It is the ' gathering in the name ' which is the important thing. There is a Talmudic saying ' Where two or three are together to study the Torah, the Shekina is in their midst.' The point is, therefore, that ' two or three ' indicates the Rabbinic minimum for fellowship.

What is meant, then, by being gathered ' in His name ' ? And here we have to point out the profound significance of ' the name ' to the Jew. It was not a sweet-sounding or traditional label by which a man was to be identified. The name was in a very real sense part of the person and, as such, partook of the character of the one who carried it. We know, for instance, that God's proper name was at one period never spoken. Why ? Because God's very name was holy like God Himself, and could not be taken on unclean lips. ' The name,' shares in the spirit and character of him who bears it.

Meeting ' in the name of Christ,' then, means meeting in the spirit, in the person, in the character of Christ. May we not paraphrase : ' Where two or three are gathered whose hearts beat with Mine and who long for the coming of the Kingdom as I do, I am there with them.' And those who have met in that way know that the promise is true.

3. The inevitable conclusion of our discussion of the Presence and the fellowship is to note the position which the Presence must occupy in the fellowship—' in the midst.'

We find in reading the story of our Lord's life that He cannot be anywhere for long without getting into the centre. In His first appearance in Jerusalem as a boy of twelve He finds His way into the centre of the doctors' circle. And when we look away to the end of the journey we see on Calvary's hill three crosses—one on the right hand, one on the left and Jesus in the midst. Then, when His disciples were assembled behind barred doors for fear of the Jews ' came Jesus and stood in the midst.'

' . . . there am I in the midst of them.' What does it mean ? That He must be the focus of attention, the centre of all our hope and longing. There are so many things that demand this central place—our own cares and prejudices, our own assessment of the man leading the worship, our own important opinion of the churchmanship of this particular fellowship. And Christ is ousted from His rightful place. It requires a great

simplicity of faith and deep humility to pray in the Spirit :

Jesus, we look to Thee,
Thy promised presence claim ;
Thou in the midst of us shalt be,
Assembled in Thy name.

And yet, pray it we must. For this prayer with its fulfilment is the last defence of the Christian Church. For if only we could look at the sweep of history, what would cause us to marvel is not the weakness of the Church but the fact that she has survived at all. By rhyme and reason she should not be here. And yet, here she is ; and having shown greater growth in the last century and a half than in the whole of her previous history.

Chesterton said that the Church has many times gone to the dogs, but it is the dogs who have died each time. The Church comes to life after every ' demise ' because she has in her midst One who knows His way out of the grave.

FOURTEENTH SUNDAY AFTER TRINITY

Harvest

BY THE REVEREND HAROLD G. NEWSHAM, M.A., HARTFORD, CONN., U.S.A.

' Thou crownest the year with thy goodness.'—Ps 65^{11}.

Was the Psalmist comparing the Harvest Home of Nature to a Royal Coronation ? Or has Royalty taken the Psalmist's description of the splendour of Harvest as a guide for a Coronation ? Probably, in sober truth, the answer to both questions must be in the negative.

But the questions are not unreasonable. Among the chief glories of a monarch's enthronement to-day are the gold, the music, and the ermine. And these are the glories, after their own manner, of the Psalmist's description of the coronation of the year.

But after all, this is to indulge in the fanciful. What the Psalmist had in mind seems to have been something different. There is another meaning to being crowned ; a meaning that is timeless ; a meaning that is of vital significance to mankind whether coronations with gold and music and costly raiment continue for long centuries yet to come, or whether they yield, as they have done so considerably in recent times, to other forms of investiture and other kinds of rulership.

A student's studies, we say, are crowned with success on his graduation day. Between the process and the achievement there is continuity. So, when long sowing ends in triumphant reaping ; when long experimentation ends in momentous discovery ; when a life-time of honourable service culminates in mellow wisdom and gracious influence ; it is fitting to speak of a crown having been attained. It is this kind of crown that our Gracious Queen Elizabeth is really wearing. The Coronation was the outward and visible sign of an inward dedication to her solemn duties made years ago. It is not an adventitious crown that she wears.

2. This is the kind of coronation of which the Psalmist is thinking. His mind seems to have been occupied with some of the deepest and most disturbing questions which can confront us. When all things indicate preparation, but the outcome is as though hopes had been liars and the sowing folly, we come face to face with a contradiction that tortures both heart and mind. This is the poignancy of death in the spring-time of life. To what purpose this seeming waste ?

Our Psalmist, I believe, had been troubled by some such questions. Probably it was the problem of whether history is anything more than an idle tale. His brief reference to ' iniquity prevailing ' is eloquent of much. Is life, in Masefield's memorable phrase, anything more than ' one damned thing after another ' ? Is history anything more than ' barren leaves ' ?

It is my guess that this was the frame of mind which was the setting for this imperishable poem. The Psalmist is convinced that if there is process, then there is purpose. If there are means, then there are ends. There is an outcome which will make sense of all occurrences. So the Psalmist muses. And then the light, already shining in his mind, flashes upon the fields ripe for the harvest ; and he gives, to illustrate his conviction about life, this exquisite picture of the year coming to its fulfilment and perfection under the guiding hand of God.

3. So it is with the Psalmist's mind that we should consider these flowers and fruits of harvest to-day. Let them deepen within us the conviction that, even as the changing seasons, the sweat and toil and drudgery of men, and the mysterious co-operant forces of Nature which we can neither hinder nor hasten, have all been straining towards this coronation hour of the fields, so

All this world is God's own field,
Fruit unto His praise to yield.

It is a conviction, let it be admitted at once, far from easy to hold. There have been long ages, not once nor twice in history, when those living amid their seeming wastes must have seen no meaning in them. And yet a coronation hour was approaching. Later ages, looking back, could be in no sort of doubt about it.

4. Certain of those coronation hours of history shine with a splendour nothing can conceal.

One of them was the day when there first stood

up upon this planet a form of life capable of being called human. The advent of Adam was the coronation of what must have seemed, had there been any to observe and reason, millennia of meaninglessness. True, his jewels were all in the rough. But jewels surely they were—conscience, reason, reverence, loyalty, worship. Man stood out, with potential kingship, from all other created things.

But then, again, imperceptible developments, baffling reversions, enigmatic ages when man's enthronement seemed delusion, until—there arose from the sons of Adam, an Abraham; a man following a gleam of God, defying consequences; a man seeking a city, with foundations not in the temporal but in the eternal. A new glory had come upon the earth.

Then, in the fullness of time, after direst vicissitudes, after bitter exile, after fierce testing in the fires of adversity, there arose amongst the descendants of Abraham One whose like had not been seen on earth before; One in whose presence men experienced what they knew was to be experienced only in the presence of God Himself. The only crown He ever wore was of thorns. Yet He was crowned as no monarch ever has been crowned. He founded—or, rather, disclosed the existence of—a Kingdom, which has set our feet upon a rock when the kingdoms of earth were shaking. A second Adam, in Paul's tremendous phrase, had come. And life, for all succeeding time, could never be the same again.

5. It is a steadying thing in days like these to correct the often discouraging impressions of the day with the perspective of the longer years. Certainly this is no time to bewail the iniquities and evil of the hour, and forget the Psalmist's conviction that by awesome things 'God will answer us in righteousness.' The deeper truth of this present age is that a Providential purpose is being pursued. The nations are being knit together, and the magnitude of possible catastrophe is really the measure of the extent to which one of God's intentions, when He formed the earth and breathed into the dust the breath of life, is in process of fulfilment. A new order is knocking at our doors. Ours is an age of dramatic possibilities. 'When these things come to pass, lift up your heads.' It is no time for despair. It is a time for faith, for renewed dedication, for prayer and crusading, in the daring hope that another coronation hour is at hand—an hour when the vision of supra-national law which Isaiah saw, and which so many valiant hearts have sought to make more effective in political realities, may be nearing a harvest culmination. That is the conviction which should possess our souls in these tremendous days, but always with the understanding that time and season are ultimately in God's hands, not in ours.

But what in the meanwhile? What of lives which, in past ages and in those to come, sow but do not gather? What of those down all the corridor of time who have lived in the light of some ideal—truth-seekers, lovers of justice, who themselves did not receive a taste or sip of the promise? What, as Whitman asked, 'What of the war vessels sunk in the sea?'

Our Psalmist cannot help us here. Only the breath-taking vision Christ had inspired can aid us. It is a vision, let us frankly confess, too wonderful for us. All our symbols must fail before it. We can but trust His certainty. We can but take our stand at His side in a faith which goes far beyond anything to which we ourselves could reach without Him. It is the faith that there is a Harvest Home of God, not in this world at all, not in time and space as we now experience them, where both those who have sowed and those who may have reaped shall rejoice together. Not a prayer, not a labour, not a sacrifice, not a wound, not a loyalty, will have been for naught. No, I can no more conceive it than you can! But I believe it. It is in that faith that I live. And remember this. Even science is firmly persuaded of no less inconceivable things in the physical order than Christianity is of this in the spiritual. The beacon lights which warned the country of the Armada's coming seem to have perished in the void. But men of science, not given to romancing, suspect that if they had instruments of sufficient sensitivity those lights could still be seen; for their undulations still somehow affect the sum of things.

That is merely an illustration, an analogue. If it doesn't help, forget it. But do let us bind this faith to our souls to-day; that at the heart of this universe there is not a bottomless abyss into which the myriads of human lives fall and are gone as though they had never been, but there is the Divine Harvester, who permits nothing He has sown to go to waste and be lost. In a manner the Psalmist could not tell, there is a supreme coronation hour in the Kingdom of the Father. He crowns the ages and the lives of men in His unseen Kingdom, where there was in the beginning, there is now, and there ever shall be, the Glory and the Power.

FIFTEENTH SUNDAY AFTER TRINITY

The Cure for Anxiety

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the

Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.'—Mt 6^{31-33}.

No other word of Christ is so consistently disobeyed. It is disobeyed by all human societies whether they reckon themselves Christian or non-Christian ; and it is disobeyed by each of us in our individual lives, whether or not we are professing Christ. Which of us could honestly say that we have never worried about our material needs ? To a greater or lesser degree we all tremble for our economic security.

So we must defend our disobedience. The life, we say, may be more than meat, but meat is necessary to sustain it. The body is more than raiment, but shelter is an elemental necessity for it. These are our primary needs which the conditions of existence forbid us to ignore. And, carrying the attack to the enemy, why did God create us with the gift of reason and forethought if He intended us to live with the unreflective carelessness of animals ? Surely we are held responsible for the use of our talents, foresight amongst them ? Man cannot live blindly since he is created with vision.

In some such way we evade the challenge of our Lord's words. In the course of a War-time lecture to the Fabian Society a Christian minister committed himself to the statement : ' Christianity teaches that we must first minister to the body and then to the soul.' That may be true, but indubitably Christ teaches that we must first attend to the soul and then to the body. It may be that we have been too quick to defend ourselves against this word, and too slow to shelter under it, and to discover its real meaning. It is a word about two things not to be confused—the work of God and the work of man. It is a warning that men are always getting them confused with disastrous consequences.

1. *What is the work of God ?* ' He is a Spirit,' we think. ' His work is spiritual.' That is our basic error. His primary work is material—the Creation. Our Lord is not denying our creaturely need of food, clothes, shelter. He is simply insisting that it is God's business to see that we get them. ' Your heavenly Father knoweth that ye have need of these things.' ' All these things shall be added unto you.' Before man existed on this planet with his reason and forethought, storehouses and barns, banks and investment trusts, other living creatures existed with similar material needs. Who, in all the millennia of creation, has fed the birds ?

Give the name Father its full significance. The first duty of a father is material. He must feed his family. The first duty of God is material. He must see that we have what we need. That is His work, and His worry. When we run, therefore, to Christ and say, ' Don't you understand that these things are necessary ? ' He replies, ' Yes, absolutely necessary, and what can you do about it ? You can't add a cubit to your stature. You can't create yourself nor cause yourself to grow. Your greatest effort, Solomon in all his glory, doesn't compare with God's meanest work, the flower in the ditch, so why not leave God to get on with His own work ? '

Anxiety in any form is a sign that we are carrying a burden beyond our strength. God's task, to feed and clothe me, is certainly beyond my strength. I grow worried and anxious over it, and by my anxiety I double the burden and then redouble it.

I double the burden because I am not content to carry it a day at a time. My concern is seldom for to-day but nearly always for that strange monster of the imagination called the Future. The one thing beyond man's power is the future. And yet it dominates our conduct. The rich fool in the Parable was preparing for the non-existent future. It is a universal form of folly. When I try to carry not only God's burden for to-day but also His burden for ten, twenty, thirty years ahead, what wonder that my soul is eaten up with anxiety ?

' Your heavenly Father knows.' Listen to the word of His creation. In all lands of the world the harvest is ripening and the providential will is providing for the needs of all creatures. It is not next year's harvest, nor the harvest for ten years hence, that is ripening. God's work is for the present, for this year. He feeds us now, and He will feed us in any future there may be. This is His work, His responsibility, and our attitude should be one of faith and expectation.

2. *What is the work of man ?* In Christ's view we are so busy trying to do God's work for Him that we are neglecting our own. If God's task is primarily material, man's work is primarily spiritual. We cannot create or make material things. We can voice the praise and adoration of all creation, and we can express in our lives the Divine meaning which is Love. ' Seek ye first the kingdom of God, and his righteousness.' ' Man's chief end is to glorify God, and to enjoy Him for ever.' To love, to trust, to praise, to glorify, this is the work of man.

It is because we are always interfering with God's work that we have no time, strength, or energy for our own. We are so intent on supporting the Universe that we disobey its primal law. We are so busy helping ourselves that we have lost our confidence in the help of God. We are so anxious about to-morrow that we have lost the

capacity to be glad and thankful to-day. 'All these things' are not added unto us because we refuse to do our work or let God do His. The last thing we seek is the Kingdom of God, and then we wonder why the world is in confusion.

There is no essential mystery about this confusion. Here am I worrying about the primary necessities of life instead of leaving that to God. I must provide for my future, not only this year but next, not only now but for my old age and retirement. So I am not content with what God sends for this year. I want an advance from what He will send in the future. Where can I get it? I look around. I can only get it by taking some of what God has provided for you my brother. So I try to get some of yours and you try to get some of mine. One of us gains and one of us loses. That creates a new situation. The loser looks with envious and desperate eyes at the gainer. He has become more insecure, therefore more anxious. And the gainer too has a new anxiety. He must keep the wolf of natural necessity from the door and the human wolf of the dispossessed brother. He, too, feels less secure. He must have still more to feel secure. Where can he get it?

You see the vicious spiral in which sinful man is necessarily involved? This is the economic foundation of modern war. This is the awful dilemma of modern society. It is to be cured neither by economic planning nor by political enlightenment. It is not an economic nor a political problem. It is a religious problem. It will persist so long as man tries to do God's work and neglects his own. Providence will be disrupted and fear and insecurity will increase in the earth until the root problem is confronted.

Obey Christ. 'Take no anxious thought for the morrow.' God will provide. God's providence is to be trusted. I must get on with my own work. I must build God's Kingdom, first in my own heart, and then in the world. I must trust, praise, obey, and love. I must use my material possession to express my thanksgiving to God and my brotherhood towards all men. When to-morrow comes, God is greater than to-morrow. In my old age God will never grow old.

The moment any man does this a part of the burden of anxiety is lifted from the world. There is one competitor the less and one child of God the more. Think of the utterly wasted energies of mankind in our time. A tenth of that energy harnessed for the work of brotherhood would feed and clothe mankind. We so long to be secure that every one pays an increasing price for increasing insecurity. War is not the sin. War is only the outward and visible sign of the state of sin in which men live and suffer. Anxiety is the soil in which sin germinates and grows. 'Take no anxious thought.' Sterilize the soil and sin will wither.

This is not (except incidentally) a cure for war. This is not (except incidentally) a cure for economic evil. These are side-issues to Christianity. This is a way of life, immediate and personal, relevant to the circumstances of each one of us.

'After all these things do the Gentiles seek.' Do you really believe in God at all? Then why don't you trust Him? 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

SIXTEENTH SUNDAY AFTER TRINITY

The Challenge of Worship

BY THE REVEREND ROBERT BROWN, B.A., B.D., BLACKPOOL

'If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.'—Mt 5^{23-24} (R.V.).

This little parable is a remarkable illustration of two principles in the teaching of Jesus. First, the greatest clearness in the briefest compass. In two short verses He makes a profound matter of religion and morals crystal clear, with a 'never-to-be-forgotten' quality in His utterance. Second, there is a radical inwardness about it. This is a deep insight into the human heart on the one hand, and the nature of God and the consequent requirements of religion on the other.

1. *How clear and vivid the picture is.* We see the worshipper ascend the steps to the inner court, bringing his offering to the priest; together they go up to the altar, but as the knife is raised—'Stay your hand . . . leave it there before the altar . . . I must away . . . I will return, and then I will offer my gift.' So saying the man runs from the Temple Courts, and the officiating priest no doubt thought the fellow had momentarily gone mad!

The Rabbis had taught that if in the fulfilment of some religious duty a man remembered some other act of religion to be fulfilled, he must do the more important first—here is a deeper insight. Life and religion are so bound up together that relationship to God and relationship to man are not entirely separate entities. A moment would have finished the sacrifice, but the necessity to forgive is so imperative that it will not wait that one moment. The greatest clearness in the briefest compass.

2. *Here, too, is a radical inwardness*; and both words are important. In the first place it is surely a deep insight into our human make-up and a

sound reflection on experience that the evil thing should intrude itself upon a man's consciousness in the very moment when he wishes to concentrate on his worship. The alien thought, the evil spirit, some personal rancour or animosity which kills worship comes at the very moment of sacrifice. What is a man to do about these invasions of alien thought? Apart from the shrewd advice of Brother Lawrence that 'one way to recollect the mind easily in the time of prayer, and to preserve it more in tranquillity, is not to let it wander too far at other times,' it can be said that these things which come unbidden have either to be taken up consciously into worship in penitence or thanksgiving, or they have to be cast out of worship *by being cast out of the worshipper*. 'Be reconciled,' cast out the unforgiving spirit, and then come and offer thy gift.

Again and again Jesus insisted that only as we have the spirit of forgiveness are we ourselves in a fit state to receive the Divine forgiveness. It is not that God deals with us tit-for-tat on a generous scale, a little forgiveness on our part being rewarded by a big forgiveness on His part. This parable shows deeper insight than that. It is not even that God's forgiveness is conditional upon our forgiving. It is that the loveless unforgiving heart is itself constitutionally incapable of receiving God's forgiveness for it is blind to its need of forgiveness, and hence closed inevitably to His love.

In the second place, this radical inwardness is revealed in a new attitude to worship and life. Jesus teaches that the act of worship is rendered invalid not by some error in the ritual but by lack of love in the worshipper. Now you do not love 'in a vacuum' so to speak—you love, or you fail to love, some definite person. The richness or the poverty of our lives depends very largely on the quality of our personal relationships. This is 'writ large' in modern industry where the occurrence of strikes and lock-outs is due not to technical defects but to the break down of human relationships between management and workers, or even to maladjusted human relationships on the shop floor itself, and the continuance of such states is due very often to a hardening of attitude on both sides of the dispute. In spite of mechanization the art of living is still the art of living together. We are most affected not by the break down of a machine, but by the break down of human relationships. These are the things which most affect our lives. And, says Jesus, these are the things which most affect our worship.

The whole matter becomes perfectly clear to us, as it was to Jesus' hearers, when we remember that sacrifice had come to stand for the offering of the self in love and gratitude to God. In effect the worshipper says, 'This animal, this bird, stands for my love and devotion unto Thee, O God of Israel. In Thy mercy, accept of me, I humbly beseech Thee, O God.' That becomes hypocrisy and humbug, if not worse, when at heart a man should say, 'This represents a bit of me, some seven-tenths, the other three-tenths—my relations with so-and-so, to be precise—is my own concern; after all, religion is religion, and business is business, and I prefer to live my life in two compartments.' That is neither to have religion nor life. Worship means the acknowledgment of God as the supreme worth in life. It is the thing you value most in life which gives all other things their respective values in your living. For instance, if a man makes money his god, then things of money value come to have more value to him than say, art, music, literature, and all the other human activities which cannot be assessed in terms of hard cash. Whereas if the God and Father of our Lord Jesus Christ be the object of a man's worship, then all other things in his life take their place and value from that one central fact, *and all life has to be so related*. He cannot say, 'I worship God, at least seven-tenths of me does, the other three-tenths is not His affair.'

That has been the trouble with our world. Men have tried to have religion, morality, politics, economics, and the physical sciences in different compartments—if possible unrelated to each other, and most certainly unrelated to religion. The result has been life without a centre or controlling motive. The chemist has produced poison gas; our generation has said in effect, 'Carry on.' The politician has said, 'I am working out a new system of government'—'Carry on.' The educationalist has said, 'I am going to educate Johnny'—'Carry on.' So we have had scientific, political, and educational development, but since our generation has largely ignored God, we have not said to the scientist, 'Poison gas—what for?' To the politician, 'A new system of government—what for?' To the educationalist, 'You are going to educate Johnny—what for?' Now the tragedy of our times is largely due to the fact that the totalitarian states have asked all those questions—and answered them in terms of the State. They related religion, morality, politics, economics, science, around the religion of blood and soil, or the physical interests of the proletariat supported by a philosophy of dialectical materialism. Therein lies the strength and the weakness of the totalitarian system. The strength, because they brought order out of chaos, and provided an authority which said to all the varied interests of men, 'Within your own interest, morality, science, art, politics, you must serve the supreme interest of the State.' Their weakness, because they produced

this unification at too low a level. The true end for Johnny is not the State, but fellowship with God. The true end of science is not to serve the interests of the State, but of humanity; the true end of politics, as Plato taught us, is the good of the citizen, for the State exists for the individual, not the individual for the State. We can see manifest in recent history the utter collapse which follows upon the separation of religion from life. There must be some authority which can say, 'Thou shalt' or 'Thou shalt not'; without that regulative authority life goes to pieces, and the individual is left, as thousands of our own generation are left, in disillusionment and despair.

There are two conceptions of life which are challenging Christianity. (1) *Life without an altar.* We might characterize this as 'Belief in Nothing,' not atheism, but nihilism—a philosophy of despair with its consequent ethic (if one can honour such with the name) of 'I couldn't care less.' (2) *Life with nothing to lay on the altar.* We might characterize this as 'Practical Atheism,' which does not deny God, but just ignores Him. Its 'ethic' ranges from the somewhat Epicurean 'Have a good time while you can,' to the Stoic 'Keep your chin up.'

And to all this flabby thinking and easy-going morality there is the challenge of Christian worship. This means life with God's altar at the centre *and with something on the altar*, and that something not seven-tenths of life, but the whole of a man's life with all its rich and varied interests.

The Rise and Fall of the Little Apocalypse Theory

By the Reverend G. R. Beasley-Murray, Ph.D., London

I

A student consulting the commentaries on the Synoptic Gospels, desirous to understand the eschatological discourse, would undoubtedly gain the impression that the Little Apocalypse theory is an established item of gospel criticism, all but universally held. T. W. Manson and Vincent Taylor stand almost alone in their dissent. Yet this theory has *never* won general acceptance. There have always been voices of authority raised against it. And few competent students of eschatology now adhere to it. The unanimity of British commentators on this issue is, to say the least, perplexing.

Timothy Colani is known by all as the initiator of this theory, but it is doubtful to what extent his motives and general position have been understood. Colani was supremely an apologist. At the early age of twenty-three he wrote a prize essay on the apologetic developed against Strauss. When Renan's *Vie de Jésus* appeared he launched a series of articles, covering two whole years, in criticism of it. At the end of that period he issued his work, *Jésus-Christ et les croyances messianiques de son Temps* (1864). The concluding chapter of the book makes it plain that it was written chiefly to counter Renan's eschatological views. To save Jesus from the degrading beliefs attributed to Him by the former, he eradicated every vestige of messianism from the Lord's teaching. Eschatological sayings in the Gospels were set to the account of the disciples, who had interpreted their Master's teaching in the light of their own brand of Jewish eschatology; Paul crowned the edifice with his doctrine of Jesus as the Judge at the End.

Not until Colani had eliminated every eschatological saying from the Synoptics did he deal with Mk 13. On the ground that Mk 13^{32} provides a good response to the question of the disciples as to the time of the Temple's ruin, *vv.* 5–31 are regarded as an interpolation. The observation, 'Let the reader understand' (*v.* 14) betrays the writer: such words would not have been *spoken* by anybody; they show that the discourse was a *written* document from the beginning. It was composed *c.* A.D. 68, just before the siege of Jerusalem.

On purely external grounds this criticism lends itself to the objection, characteristically expressed by C. C. Torrey: 'If any and every passage which can be excised from a document without leaving an obvious gap is therefore liable to be pronounced an interpolation, there is an end of sane criticism of authorship and composition.' [1] But of course this was not the real issue. The fundamental objection against the discourse was that stated by Colani: 'It contains the eschatology of Jewish Christians . . . Jesus could not have shared their opinions.' The Jesus of Colani's mutilated Gospels admittedly could not have shared these views; He was not permitted to do so. If the evidence, set forth in our earlier article on the history of eschatological thought during the past century, be taken into account, we believe that a sober case can be made for the view that *the Little Apocalypse hypothesis is less the product of an impartial criticism than the last stage of a developing emotional reaction to a theological problem posed by agnostics.*

[1] *Documents of the Primitive Church*, 17.

Admittedly the theory cannot be dismissed on such grounds but they will predispose us to be less ready to an easy acceptance of it.

II

Colani's theory gained immediate recognition. It was adopted by Weizsäcker and given a form which has proved normative after several generations of modifications. He it was who delimited an apocalypse within the discourse of Mk 13^{5-31}. He did this by stressing the three-fold division of the chapter, as accepted by Colani and Holtzmann before him (namely, ὠδῖνες, θλῖψις, τέλος): the passages which plainly show this division, *vv.* 7 f., 14 ff., 24 ff. should be grouped together as an integral document. It came from a *Jewish*, not Jewish-Christian, source; to judge from the parallel to Mk 13^{20} in Barnabas 4^3, a citation of Enoch, it must have been derived from the book of Enoch.[1] This last supposition was unfortunate; there is no passage in the Enoch literature from which the Little Apocalypse could come, and Barnabas does *not* cite Enoch, as every editor since Weizsäcker has recognized; this scholar had wrongly punctuated the text of Barnabas. He himself later retracted the view, or at least made it impossible,[2] but like many another support for this theory, it did its work before it could be withdrawn.

A similar phenomenon is observable in Pfleiderer. He gave a brilliant and influential analysis of Mk 13.[3] Unlike Weizsäcker he regarded the Apocalypse as a Jewish-Christian work; *vv.* 14–20 form the central act of the drama, *vv.* 7–8 and 24–27 the introductory and concluding background scenes respectively. The other passages are unrelated and are inserted for the specific purpose of *slowing down the speedy apocalyptic process of the Apocalypse*, as the Pauline insertion of the world-wide gospel preaching shows. In his later work *Das Urchristentum* he changed his mind and felt that the Apocalypse was Jewish, and that the Christian additions were made in face of a parousia thought to be not far off—a virtual recantation of the former contention. Owing to the publicity given by Weiffenbach to the first essay, Pfleiderer has been known only by the view he abandoned.

Weiffenbach carried the theory a stage further in maintaining that the Christian 'insertions' into the Apocalypse formed a unity: if Mk $13^{5f.\ 9ff.\ 21ff.}$ are joined on to *vv.* 1–4 and the conclusion 28 f., 32 ff., we have a coherent discourse. On this basis the eschatological discourse becomes a fusion of two prophecies, one authentic, given on the Mount of Olives, the other pseudonymous, concluding with *v.* 31. An exception is made in regard to the parousia prediction, which is believed to be genuine. The reason for the exception is the same as that which lay behind the rejection of the other sections of the Apocalypse. Weiffenbach, like Colani before him, was anxious to defend Jesus against the attacks made by Strauss; to this end he postulated that the Second Coming in Jesus' teaching is really His Resurrection. Mk 13^{26} can be reconciled with this view, but the Little Apocalypse cannot, for it teaches that events were to *follow* the Resurrection and *precede* the parousia; then the Apocalypse must be eliminated! Weiffenbach in his own way was as animated by *a priori* considerations as Colani before him.

H. H. Wendt brought to a conclusion the development of the previous twenty years of discussion,[4] and he did it more persuasively than any one else. Basing himself on Weiffenbach's position, he held that the Apocalypse was purely Jewish, warning of materialist dangers and promising a material deliverance; the Christian discourse speaks of temptations occasioned by faith in Jesus and a spiritual salvation to be attained through suffering. The view that the second discourse was authentic led him to face the question, How does this discourse relate to the query of the disciples in Mk 13^4? Wendt gave two answers: (i) The trials described provided the disciples with a *relative*, not specific, sign of the parousia, and so gave a basis for the exhortations to preparedness in *vv.* 33–37; (ii) Jesus had earlier taught that there was a connexion between the destruction of the Temple and the judgments of the End. These two answers are plausible, but Wendt overlooked that in giving them he had answered the two major objections to the authenticity of Mk 13. These objections were, and still are: (i) How can a sudden coming be reconciled with one announced by signs? (ii) How can the discourse be related to 13^{1-4} seeing that it deals with a different subject? Wendt supplied a reasonable answer to both questions. We are thus confronted with the ironical situation, that the writer who supplied the most convincing exposition to date of the Little Apocalypse theory at the same time destroyed the foundations on which it was built!

III

The Little Apocalypse has often led expositors into difficulties, from which they have extricated themselves only by resort to dubious methods. We cite three examples, taken from the expositions of three notable scholars.

Loisy realized, as Holtzmann before him, that

[1] *Untersuchungen über die ev. Geschichte*, 121 ff.
[2] *Apostolic Age*, 23.
[3] *Jahrbücher für Deutsche Theologie* [1868].
[4] *Die Lehre Jesu* [1886], 15 ff.

Mk 13^{15-16} cannot be part of a Jewish apocalypse, for it comes from Q (=Lk 17^{31}). He accordingly defines the Apocalypse as Mk $13^{6-8.\ 12.\ 13b-14.\ 17-19.\ 22-23.\ 24b-27.\ 30-31}$, a highly fragmentary document. But he sees that no writing can begin with *v.* 6; he suggests therefore that what preceded it was unsuitable for reproducing in a Gospel.[1] Similarly *v.* 14 is too abrupt; it must have been extracted from a larger context. But this is a shift of ground from that usually occupied. The Little Apocalypse has been held to be self-contained and complete; that is why it parts so easily from its context; and so Moffatt was urging at precisely this time.[2] Loisy realizes that the claim of completeness cannot be sustained, so *he must needs call in further hypothetical clauses to explain the incomplete extracts given in Mk 13.* To such speculation there is neither limit nor check.

Loisy's difficulties were independently experienced by R. H. Charles. In his Jowett Lectures he had followed closely in Wendt's footsteps. His position became complicated, however, when writing his commentary on Revelation, by the realization that Rev 6 apparently presumes a knowledge of the Little Apocalypse. The fifth plague in Rev 6 implies persecution of the saints, and such persecution is not mentioned in the Little Apocalypse; it occurs only in the *authentic discourse*, namely, in Mk 13^{9-13}. Charles is unabashed. He suggests that as persecution of the saints is a constant feature in Daniel and the late apocalyptic literature, it *must* have been present in the original Little Apocalypse, and *this was the form known to the Seer.* That is to say, his analysis cuts out the persecution passage from the apocalypse of Mk 13; later documents suggest a persecution passage was in that apocalypse; it is therefore put back—out of the conjurer's hat! Against this type of criticism one stands helpless, for the hat can provide whatever is wanted.

The latest detailed exposition of the theory is provided by G. Hölscher.[3] Accepting the usual analysis of the Little Apocalypse, with the addition of *v.* 12, he assigns the rest of the chapter to Christian redactors: *vv.* 1–2 is a prophecy after the event, 3–4 link it with the discourse, 9–13 reflect the experiences of the Church, 21–23 the rise of false prophets in years A.D. 44–66 (as Josephus informs us), and all that follows *v.* 27 is 'rubble' composed by Mark as a conclusion of the discourse. The Little Apocalypse itself was occasioned by Caligula's threat to place his statue in the Temple, A.D. 40. Like Jewish apocalypses generally it deals with the immediate past (*vv.* 7–8), the immediate present (*vv.* 14–20, about to happen) and the immediate future (*vv.* 24–27). Apart from this subtle distinction between an immediate present = future, and an immediate future (!), Hölscher compromised his position by affirming that the similar passage in 2 Th 2 needs as its presupposition the Little Apocalypse '*with perhaps certain Christian additions like 13. 21 ff., 32–37.*' But Hölscher had already assigned *vv.* 21–23 to the period 44–66 and *vv.* 28 ff. to Mark himself, writing *after* A.D. 70. 2 Thessalonians was written *c.* A.D. 50. Did Hölscher intend to imply that there existed in A.D. 50 sayings *parallel* to Mk $13^{21ff.\ 32ff.}$? If so, the hat is becoming very capacious. If not, the implication is that Paul knew at that time the Little Apocalypse, together with at least the passages under discussion. That leaves only *vv.* 1–6 and 9–13 of our chapter unaccounted for, for *vv.* 28–37 have been grouped together as a whole: Verses 9–13 are regarded by most as reasonably authentic, while Hölscher has almost all Christendom against him in refusing *vv.* 1–2. There seems good reason, then, on Hölscher's showing, to presume that *Paul had substantially the Eschatological Discourse of Mk 13 in his possession*; a careful comparison of 1 and 2 Thessalonians with the chapter will confirm that view. The Little Apocalypse theory thus disintegrates in our hands.

IV

We have no space to review the alternative analyses of Mk 13 by critics who perceive the difficulties inherent in the Little Apocalypse theory. A. T. Cadoux,[4] T. W. Manson,[5] and Vincent Taylor,[6] each provide analyses of the chapter and endeavour to account for the present combination, but unfortunately none of them agree, and all leave one with a feeling of uneasiness.

More profitable, perhaps, is the observation of Lohmeyer that the successive abortive attempts to analyse the chapter have shown that the discourse contains not only *apocalyptic teaching* but also *apocalyptic parenesis,* in at least equal proportion.[7] With this Professor Dodd would agree, for he believes the discourse to be no apocalypse but a *Mahnrede, i.e.*, a hortatory discourse. This is highly significant, for it at once shows the falsity of estimates of the discourse as a 'map of the future,' a 'horoscope of mankind.[8] The uniqueness of the direct address was recognized as long ago as Wellhausen: 'It belongs to the form of real Jewish apocalypses that *the Seer himself* is addressed, whether by God, or an angel

[1] *Ev. Marc,* 380 ff.

[2] *The Introduction to the Literature of the New Testament,* 207 ff.

[3] *Theol. Blätter,* July 1933.

[4] *Sources of the Second Gospel.*

[5] *The Mission and Message of Jesus,* 617 ff.

[6] *Mark,* 498 ff.

[7] *Markus,* 285 f.

[8] Blunt, *Mark,* 72, 237.

of God, or that he recounts with an "I" what he has been permitted to see and hear.'[1] This 'un-Jewish' element is not confined to a few sayings in the discourse, it is consistently maintained throughout its length. Its first word is an imperative, *Watch* (*v.* 5), and its last is a synonym of that, also in the imperative; between them no fewer than sixteen imperatives are scattered. It is doubtful if any apocalypse could be adduced in which teaching and exhortation are so completely mixed.

Undoubtedly the great stumbling-block in the way of accepting the discourse as authentic is its representation of the End as preceded by signs. It is pointed out that Jesus refused to give a sign to the Pharisees (Mk $8^{11f.}$); that He spoke of the End as coming suddenly (Lk $17^{22ff.}$); and that the Kingdom comes 'without observation' (Lk 17^{20}). On the other hand, it ought to be remembered that Jesus denounced His contemporaries for not perceiving signs of the times (Lk $12^{54ff.}$); He gave at least one parable, inviting attention to signs of the End (Mk $13^{28f.}$); He described the consummation in terms implying an external manifestation ('*You* shall see' said to His judges), so that in some sense the Kingdom comes 'with observation.' Certainly Jesus would have refused calculations of the times such as were popular among the Pharisees; they believed it possible, by the aid of Daniel, to calculate the coming of the Kingdom to the very day.[2] But that is different from letting events supply incitement to repentance and confidence, in view of their relation to the Kingdom of God. A belief that God is working His purpose out is not irreconcilable with one that looks for a sudden intervention. In all strands of Gospel teaching, including Mk 13, the End comes suddenly, for the believer as for the unbeliever; but whereas it takes unbelievers unawares, through ignorance of the issue of their distresses, an understanding of the times enables the Christian to endure steadfastly so as not to lose his reward. Such is the point of 1 Th $5^{1ff.}$.

Similarly the juxtaposition of Mk 13^{30} with *v.* 32, so often exasperating to the commentator, in reality illuminates the teaching of Jesus on the End. Mk 13^{30} has been a standing problem for the Church, and all the traditional expedients of avoiding it are still represented among us. Even if it could be eliminated from the record, we still have to explain Mk $9^{1.\ 14.\ 62}$, Mt 10^{23} and the parables of watching. Mk 13^{32} concentrates the riddle of our Lord's time perspective in one saying. Its very terms 'day or hour' imply a near, rather than distant coming. Like the prophets generally, Jesus reckoned only with His own generation; within that period He was unable to define the coming of the End, though He knew it would not be immediately. Yet the day is within the Father's knowledge, for it is in His power. He introduces it when He sees fit. If, however, the last word is with the Father, then all the words of the Son are subject to that word. The curious situation is observable here that *a saying which implies the incidence of the End in a short time leaves room for the correction of all statements that it will come shortly.* Michaelis believes that all utterances of Jesus as to the time of the End must be considered as provisional in the light of this saying, and that their non-fulfilment was itself provided for by it.[3]

It is in this context that we must set our Lord's predictions as to the doom of Jerusalem. Exegetes have tended to insist either that, in the mind of Jesus, this was to be only a historic event (Simkhovitch, and many following him) or that it was to be solely eschatological (Wendt, Schniewind). Surely such passages as Mt $23^{34ff.}$, Lk $10^{13ff.}$, as well as Mk 13, imply that this event partook of *both* aspects in our Lord's view. The fall of the Temple and city is bound up with the woes of the End. It is not the End itself but part of the judgments that prepare for it. If Lk 21^{24} be interpreted as a piece of genuine eschatological tradition, instead of a *vaticinium ex eventu*, Jesus left some room between the ruin of the city and the End, short indeed, but *long enough for Mt* 23^{39} *to take place.* Here at any rate is a plausible origin for Paul's ideas in Ro 11, and it demands no unreasonable squaring of the evidence.

To us it seems a serious loss that the discourse has been so neglected in reconstructions of the teaching of Jesus. No one claims that it represents the whole mind of Christ (what single Gospel discourse does?), but it does yield valuable insight into that mind. To take the chapter seriously does not involve becoming an unbalanced eschatologist. The discourse is almost certainly incomplete. We cannot even be sure that it was all delivered on one occasion. Yet it does give positive indications of our Lord's instruction.

It shows that Jesus neither knew, nor claimed to know, the ebb and flow of history. He knew its nature and goal but not its extent. For Him the curtain of time falls with the destruction of Jerusalem. Behind that curtain many an act of the drama of humanity was to be played. Its intermediate scenes were hidden from His eyes, the last unveiled. No description of the future blessedness is provided, only an assurance of its coming. Though the drama continues and the finale is yet to come, the word of hope is spoken by the Son of God Himself. For us that is enough.

[1] *Ev. Marci*, 100.

[2] *Strack-Billerbeck*, IV. ii. 977 ff.

[3] *Der Herr verzieht nicht*, 45 ff.

Recent Foreign Theology

The Agape in the Early Church. The energetic Swedish scholar Bo Reicke has published a characteristically learned study of the Agape in the Early Church in a substantial volume of more than four hundred pages.[1] After a short account of the significance of Agape in a liturgical sense, he proceeds to study it from the first century to the fourth in three principal aspects. It was first a means of service, through its ministry to the poor who shared in the common meal and in the offerings; it was also an occasion of rejoicing, partaking in some measure of the spirit of the Jewish festivals, in both memorial and eschatological aspects; but it became an occasion of faction even in New Testament times, and this continued to be a danger throughout the pre-Constantine period. Of all of these sides of the fellowship meal there is here a careful study, with New Testament and Patristic material assembled and organized, and the work closes with the elaborate bibliography that we have come to expect from the Swedish scholars. It is written in German, and will therefore be much more widely accessible than it could have been in Swedish, while its price is much lower than it would have been if published in Germany.

The Septuagint. It is more than ten years since any volume of the larger Cambridge Septuagint appeared, and the steady appearance of volumes of the Göttingen Septuagint is therefore the more welcome. On the eve of the late War the Minor Prophets appeared, and during the War the Book of Isaiah, both edited by J. Ziegler. Now the Book of Ezekiel has been issued under the same editorship.[2] It contains an Introduction of eighty-eight pages, followed by the Greek text with elaborate critical apparatus beneath. For the vast amount of material patiently assembled here every scholar will be grateful to Dr. Ziegler, upon whom has fallen the heavy burden of editing three of the five volumes of this edition so far issued. The Greek which stands in the text is here not that of a single manuscript, as in most editions of the Septuagint (Codex Vaticanus usually, where that MS. is extant), but a critical text which reflects the editor's judgment. In the Preface it is recorded that Dr. Kappler, who had edited 1 Maccabees and who was in charge of the enterprise at the beginning of the War, lost his life in 1944. The death of this young man, of whose charm of personality the writer can testify, was a loss to Biblical studies everywhere. For no studies are more fundamental—though few are more exacting—than those which help to establish the text of Scripture.

Das Alte Testament Deutsch. Two new volumes of the German series of commentaries on the Old Testament, which is appearing under the editorship of Professor Weiser, have recently been issued. These are the second part of von Rad's commentary on Genesis, and the first part of Weiser's commentary on Jeremiah.[3] The former deals with the chapters covering the story of Abraham, from 12^{10} to 25^{18}, while the latter deals with the first half of the Book of Jeremiah. In the Genesis volume critical questions are freely discussed, and the sections from P are indicated in the translation by a different type, but the main interest of the commentary is not in literary analysis. Its primary interest is in the religious ideas which the narratives reflect. The Jeremiah volume is of similar form and interest. Here the translation more frequently shows variation from the Massoretic text, and the variations are explained in the footnotes. There is no general introduction to the Book of Jeremiah, and the volume opens abruptly with the translation of ch. 1. On the much discussed question of the prophet's attitude to the cultus, the editor holds that it is not a matter of ethics versus cultus, but of Covenant cultus (*Bundeskult*) versus sacrificial cultus (*Opferkult*). In the latter the sacrifice was the central thing, whereas in the former it was the Divine act of salvation, which formed the basis of the covenant, binding men to God in a personal relationship. It was therefore theocentric, and not anthropocentric, as was the merely sacrificial cultus. Both of these volumes, like all the volumes of the series, reflect the current interest in the Bible as a religious book,

[1] *Diakonie, Festfreude und Zelos in Verbindung mit der altchristlichen Agapenfeier.* Uppsala Universitets Årsskrift 1951 : 5 [1951]. Lundequistska Bokhandeln, Uppsala, and Harrassowitz, Wiesbaden; Kr. 22.00.

[2] *Septuaginta : Vetus Testamentum Graecum auctoritate Societatis Litterarum Gottingensis editum, XVI/I : Ezechiel* [1952]. Vandenhoeck und Ruprecht, Göttingen; DM 41.80 or by subscription 33.60 in paper; DM 45.80 or by subscription 37.60 in cloth.

[3] G. von Rad, *Das erste Buch Mose, Kap.* 12.10–25.18 [1952]; A. Weiser, *Der Prophet Jeremia, Kap.* 1–25.13 [1952]. Vandenhoeck and Ruprecht, Göttingen.

and both are written by scholars who build on the work of the older commentaries.

New Syriac Text for Students. The importance of the study of Syriac for students of either Old or New Testament is well known, and many will welcome the appearance of a new text printed in the Estrangelo character in the *Semitic Study Series* in which some earlier texts appeared. This consists of a selection from the Acts of Thomas, edited by Professor T. Jansma.[1] The earlier editions of this text are not easily available, and it will be a boon to students to have in a handy edition access to a further text in a field where so few texts are easily accessible. There is in addition the intrinsic interest of a text which deals with the traditional evangelist of India. The editor has noted the variations in the text of MSS. and earlier editions of the work, and has supplied a short Introduction. It would have been an added boon to beginners if he had supplied a vocabulary.

[1] *A Selection from the Acts of Judas Thomas* [1952]. Brill, Leiden ; Fl. 4.75.

Correction

The book, *Découvertes des Mondes Ensevelis*, reviewed on p. 318 of the July issue of THE EXPOSITORY TIMES, was written by Professor André Parrot, and not by Professor Samuel Terrien, as might appear. The error arose by the separation of the review from that of another work of Professor Parrot and transference to follow one of Professor Terrien.

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Entre Nous

Religious Education : The Early Training of Children in Prayer and Worship. 3. The Child and the Church

The two previous articles were concerned with the child's earliest contacts with religion in the life of the family and were therefore limited to the purely personal and domestic side of religion. Here the real medium of religious training is the general spirit and atmosphere of the home. In this last article we pass on to consider the place and training of children in the life of the Christian community.

In this country we need to be constantly stressing the corporate obligations of the Christian religion, because it is a peculiarly British characteristic to regard religion as a purely personal and private affair—what a man does with his solitariness. The truth is that the life and worship of the Body of Christ is absolutely central in Christianity and an integral part of the gospel. We cannot too often remind people (especially parents) that religion is more than ethical training or even personal aspiration and prayer. It is full participation in the worship, witness and warfare of the Church of Christ. However good our home training may be, we can never bring up our children as true Christians outside the life of the Church. This is a fact barely acknowledged by the thousands of people who bring their children to our fonts for the formality of baptism. It is our duty not only to insist on this fact and to exact practical recognition of it, but also to provide within our church life the kind of setting which will help and encourage people to discharge these obligations. There are far too many churches of all sects in which the teaching of the children is a mere ' department,' isolated and divorced from the interest and sympathy of the worshipping congregation at large. Jesus took a little child and set him *in the midst*—that is the true place of the child in the concerns of the Christian community.

The child in his baptism is made a member of Christ—as completely a member as any other baptized Christian, however advanced or exalted—and from that moment onwards our business is to help him to learn and understand what membership in the Body of Christ involves and to assume step by step the responsibilities of it. This process of teaching is only to ensure his recognition and acceptance of something already done. The task of Christian teachers would be greatly lightened if every member of the Church would recognize this simple fact. The process is the same as with his personal prayers—we must put him into the kind of situation in which he experiences religion as an attractive and ' grown-up ' thing.

The most compelling way is by deliberately associating teaching with some fascinating activity. Thus, right from the beginning, the anniversary of his baptism might well be the occasion for some small family festivity. It needn't be anything large and expensive or compete in any way with the child's ordinary birthday. Particularly in large families that would be unthinkable. But the day can be marked by a small gift, or a special cake, or an outing—anything to arouse the child's interest and curiosity and help him to accept his baptism as naturally as he accepts his birth. In this way his membership of the Church of Christ will come to be associated in his mind with a number of happy memories—and that is the kind of thing which determines far more than we sometimes

realize a child's later response to the claims of religion.

Meanwhile it is important to let him become familiar with the inside of a church long before he is old enough to go to Sunday School or attend a public service. It often happens that a child is never taken inside a church until at the age of three or four he goes for the first time to a service, and then the likelihood is that he will find it dull and unfriendly. Let him get used to visiting the church from his babyhood. When Mother is out shopping, or on the way to the park, she can drop into church for a few minutes, taking the baby with her. She can do so regularly once or twice a week (or even daily) as part of the normal routine. Let her spend a few quiet minutes reading or meditating and finish by kneeling and saying a short prayer aloud. Allowing a child to share like that in a religious experience is far more valuable than formal instruction. As he grows older these regular visits will give opportunities for wandering round the church and looking at things. Let him visit the font where he was christened, the lectern and the pulpit, the pictures and the windows, and at the heart of everything the altar. Always finish by kneeling together and saying a short prayer. As you answer his spontaneous questions you are giving him step by step a happy and natural familiarity with God's house which will make it much easier for him later on to find his due place in it.

All this can be done—and done regularly—long before a child is responsive enough to be taken to a service. In fact, many people are apprehensive about taking children to church services too young in case they develop an early distaste which may later be difficult to eradicate. This is a very real danger, and on the whole it is wisest to err on the side of caution rather than haste. As long as the child is being given these regular opportunities of finding himself at home inside a church in his own way we need not be in too big a hurry to introduce him to public worship. On the other hand, where suitable conditions exist, many would be in favour of taking even tiny babies to public services of the Church. At the Parish Communion in some places, mothers of young children, who would otherwise be unable to come to their Communion at all, are invited to bring babies in arms and toddlers to the altar with them to receive a blessing from the priest as they kneel to receive their Communion. This gives even the smallest child his due place in the corporate act. Where there is such an atmosphere of worship and *koinonia* we need never hesitate to allow young children to share in it. But where there is any danger of a child encountering an atmosphere of restraint, boredom, or even misbehaviour on the part of older people it would be wiser to delay; because it is the general impression he receives, whether free and happy or dull and oppressive, which will condition his whole attitude to the Church and her worship.

It is important wherever possible to go to church as a family. The best way of helping a child to find his place in the corporate life of the Church is for it to be assumed, quite casually and without argument, that we all go to church together. If ever he shows any disinclination to go, this unspoken assumption will be a more powerful incentive than mere talk. But remember that though he will agree to come with you, he will rebel against being sent. Children follow where we lead. In these days when Mother so often finds it impossible to get to church on Sunday morning it might well become the accepted function of fathers to lead the family in this respect.

We have been thinking about the child's introduction to the corporate life of the Church rather than about his actual instruction in the faith, but in addition to all this (and not as a substitute for it) the child should go to Sunday School or some other suitable instruction, so that he may fill out this *experience* of worship with the knowledge and understanding proper to his age, all directed towards one definite objective, that he should become a full communicating member of the Church as soon as he is old enough to recognize and accept the responsibilities involved.

JOHN G. WILLIAMS
Church of England Schools Council

The Nature of God

'The being of God is being-itself. The being of God cannot be understood as the existence of a being alongside others or above others. . . . Even if He is called the "highest being" in the sense of the "most perfect" and the "most powerful" being, this situation is not changed. When applied to God, superlatives become diminutives. . . . Thus the question of the existence of God can neither be asked nor answered. If asked, it is a question about that which by its very nature is above existence, and therefore the answer—whether negative or affirmative—implicitly denies the nature of God. It is as atheistic to affirm the existence of God as to deny it. God is being-itself, not *a* being.' [1]

[1] Paul Tillich, *Systematic Theology*, i. 261–263.

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